

BINT-E-HAWWA (Daughter of Eve) Issues and Their Shariah Solutions



Answered By

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Bint-e-hawwa (Daughter of Eve) Issues and Their Shariah Solutions

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"Bint-e-Hawwa: Issues and Their Shariah Solutions" is a book that addresses various issues faced by women in the light of the Quran and Hadith. This book is based on the scholarly and research work of Shaikh Maqbool Ahmed Salafi, who has explained the Shariah matters encountered by women in their daily lives in a simple and detailed manner. The uniqueness of this book lies in the fact that it not only provides solutions to women's issues based on Islamic principles but also delves into these matters to highlight the true essence of Islamic teachings.

This book serves as a guide for women, offering them awareness of their rights, responsibilities, and Islamic laws. Shaikh Maqbool Ahmed Salafi has carefully and thoroughly examined the challenges faced by women at different stages of life. Whether it be issues related to domestic life or social responsibilities, every question is answered in accordance with the principles of the Quran and Hadith.

The English translation of this book has been done by Hasan Fuzail, making this scholarly treasure now accessible to English speakers around the world. Hasan Fuzail has translated the text with great care and expertise, ensuring that the original spirit of



the text remains intact, so that readers can grasp the same clarity and truth of Islamic teachings found in Shaikh Maqbool Ahmed Salafi's original Arabic text.

The importance of this English translation is even greater because English is an effective medium for understanding and spreading Islamic teachings globally. This translation benefits not only women but also men, as it presents issues and their solutions in a comprehensive and easily understandable manner.

This book is of great significance to all those who seek to understand Islamic teachings through authentic and reliable sources, especially for women, as it addresses issues specific to them in great detail in the light of the Quran and Hadith.



Question: I am a modest woman. My husband has not been supporting me financially for the past three years. Neither my parents can pressure him, nor do my in-laws take any notice. This is my second marriage. My question is, due to my circumstances, I have to take a job and help my brother, but for that, I would have to forgo covering my face because other jobs offer very little pay, and I wouldn't be able to support my family with that. Please guide me with Dua.

Answer: Firstly, a woman is the adornment of the home. Raising children, serving her husband, and managing household responsibilities are her main duties, which is why Islam has relieved her of the burden of earning a livelihood. If a woman leaves her home and takes on outside responsibilities, the home becomes deserted and, in many cases, even ruined. However, given the circumstances you've described, you should seek help from influential people or organizations to pressure your husband into providing for you. If he still refuses to fulfill his financial obligations, you can demand a divorce or seek khula (separation). After the waiting period (iddah), you can marry a righteous man and make your life pleasant by Allah's grace. If, despite all this, you still need to work, Islam does not prohibit women from working. A woman can engage in permissible activities within the bounds



of Islamic law, supporting herself and her family, such as sewing, embroidery, cleaning, household chores, working in companies or educational institutions, etc. However, in doing so, it is essential to adhere to Islamic guidelines such as observing the hijab, avoiding free mixing, safeguarding chastity, traveling with a mahram (male guardian), and staying away from seclusion with non-mahram men. Islam does not permit any job that requires removing the veil. If the job that allows you to maintain the hijab offers less pay, choose that option and live with patience and contentment. At the same time, pray to Allah for improvement and blessings in your sustenance, as He alone is the one who resolves difficulties and provides for all.

Question: If a husband and wife are engaging in affectionate acts and the call to prayer (Adhan) begins, should they stop out of respect for the Adhan, or not? And if they shouldn't stop, is it necessary to respond to the Adhan? Also, if they are in a state of intimacy and the congregation for prayer is about to stand, should they stop, or can it be compared to the hadith about eating, where one should finish eating first? Kindly guide us.

Answer: The purpose of the Adhan is to call people towards prayer. When the Adhan begins at the mosque, all activities should be paused, and one should prepare for prayer and aim to pray in the earliest time, as the Prophet (ﷺ) said:



"The best of deeds is to pray at its earliest time." (Sahih Al-Jami': 1093)

If you are in a state of intimacy when the Adhan or Iqamah (call for the prayer congregation) is heard, there is no harm in continuing, but you should finish soon and perform Ghusl (ritual purification) to attend the prayer. Note that deliberately staying in bed after hearing the Adhan until the Iqamah begins, then engaging in intimacy, reflects our negligence and lack of seriousness towards prayer. As for responding to the Adhan, it is not obligatory upon everyone; it is a communal obligation (Fard Kifayah) and carries great reward. During conversation or affectionate acts between spouses, it is permissible to respond to the Adhan if desired. However, scholars discourage responding to the Adhan during intimate acts. Once finished, you may respond to the remaining parts of the Adhan.

Question: In the case of learning the Qur'an word by word, can a menstruating woman hold the Qur'an in her hands?

Answer: According to the correct opinion, a menstruating woman can recite the Qur'an without touching it, as there is no evidence prohibiting it. However, if she needs to hold the Qur'an, for



learning, teaching, or recitation, she should wear gloves while handling it. Imam Bukhari in his Sahih under the chapter "Book of Menstruation" (Chapter: The Reading of a Man in the Lap of His Menstruating Wife) mentions a narration:

"Abu Wa'il used to send his servant, who was in her menstrual period, to Abu Razin, and she would bring the Mus'haf (Qur'an) wrapped in a cloth and hold it by its cover."

Question: A woman usually performs obligatory prayers at home, and if she wishes to recite the Qur'an aloud during these prayers, can she recite aloud in Fajr, Maghrib, and Isha prayers?

Answer: Obligatory prayers are required for women just as they are for men. However, where specific rules apply to women, they are exempted. In loud prayers (Fajr, Maghrib, and Isha), it is also recommended for women to recite aloud. Therefore, they can recite aloud while performing these prayers at home. However, if a non-mahram (stranger) man can hear her, she should recite quietly to avoid any potential fitnah.

Question: During tawaf (circumambulation), at the time of prayer, some women stand in the men's rows with their male relatives to perform the prayer. What is the ruling on this? Similarly, in Eid



prayers, due to overcrowding in streets, women and men sometimes stand in rows together. What is the ruling on this?

Answer: The women's row should be separate and at the back, so women should pray at the back when performing prayers in the Haram (Kaaba), or during Eid, Friday, and obligatory prayers with men. Normally, specific areas in mosques and prayer halls are designated for women, and they should pray in those areas. However, if due to overcrowding, women are forced to pray ahead of men and have no choice, the prayer is valid. However, standing directly in the same row as men is not permissible. If the crowd is large and women pray slightly to the right or left of the men, the prayer is still valid. If due to overcrowding, a woman decides to skip the congregational prayer, it is permissible.

Question: I sometimes recite bedtime dhikrs for my children but do not go to sleep myself. Should I repeat the bedtime dhikrs when I go to bed?

Answer: Bedtime dhikrs are meant to be recited before sleeping. If you recite them while putting the children to sleep, it will benefit you as well. However, when you go to bed yourself, you should recite the dhikrs again because they are intended for the time before one goes to sleep. If you are also going to sleep at the same time, reciting the dhikrs while putting the children to bed will suffice.



Question: A few months ago, I performed Umrah and during the Tawaf, I kept looking at the Kaaba. When I returned home, I know that it is strictly prohibited to look at the Kaaba during Tawaf. Is this true?

Answer: It is not prohibited to look at the Kaaba, whether during Tawaf or otherwise. It is a common belief among people that prayers made while looking at the Kaaba are accepted, but there is no evidence supporting this. There is a weak hadith mentioning four times when the gates of heaven open and prayers are accepted, one of which is seeing the Kaaba. However, this hadith is weak and not considered as evidence. (Silsilat al-Da'ifah: 3410)

Nevertheless, your Tawaf is valid. In the future, remember that looking at the Kaaba during Tawaf is neither necessary nor an act of worship. If you happen to see it while walking or think about its greatness, there is no harm. However, do not believe that seeing it and making a prayer will guarantee its acceptance.

Question: I found a narration that says: A man wanted to divorce his wife simply because he did not love her. In response, it was said by Sayyidina Umar ibn al-Khattab (Radeyallahu Anhu): "Is it necessary that every household be based solely on love? What about loyalty and appreciation?" (Refer to al-Bayan wa al-Tabeen 2/101 and Fara'id al-Kalam p. 113)



Answer: Sayyid Qutb mentioned this saying of Umar ibn al-Khattab (Radeyallahu Anhu) in "Fi Zilal al-Qur'an" (1/606):

"And how great is the statement of Umar ibn al-Khattab Radeyallahu Anhu to a man who wanted to divorce his wife because he did not love her: 'Woe to you! Did homes only build on love? Where is care and honor?'"

The same meaning is found in "Kanz al-'Ummal," attributed to Umar ibn al-Khattab (Radeyallahu Anhu) :

"Not every house is built on love, but on good manners and Islam."
(Kanz al-'Ummal: 16/554, no. 45859)

This emphasizes that a marriage should not be ended merely because of a lack of love. Other values such as respect, honor, and shared values are also important in maintaining a household.

Question: If a woman is religious while the men in her family are irreligious, such as not performing prayers, consuming alcohol, gambling, or mistreating and beating women, can such a father, brother, or uncle still be her guardian if they force her to marry someone like themselves?

Answer: Allah has prescribed guardianship for a woman to protect her chastity and integrity. However, if a guardian is irreligious or commits major acts of disbelief, the guardianship transfers to the



next eligible guardian. For example, if the father is irreligious, then the brother becomes the guardian, and if the brother is also irreligious, then the religious uncle has the right to guardianship. If the father is inconsistent in his prayers, sometimes performing them and sometimes not, he is still considered a Muslim, though he may be considered a sinner for his other major sins. Such a man is considered a transgressor, but not an apostate. If a transgressor insists on marrying his daughter off to an irreligious or alcoholic person, the daughter has the right to refuse, and the guardian does not have the authority to force her into such a marriage. Some scholars have also mentioned the requirement of a court for guardianship, which would disqualify a transgressor. However, according to the correct view, a transgressor can be a guardian. Sheikh al-Islam Ibn Taymiyyah mentioned:

"The marriage by the guardianship of a transgressor is valid according to the majority of the scholars."

(Majmu' al-Fatawa: 32/101)

Question: Can a woman perform Tawaf during i'tikaf in Ramadan, considering that no matter how far she tries to stay away from non-mahram men, she will inevitably come into contact with them due to the crowd?



Answer: During i'tikaf, it is prohibited to leave the mosque without necessity. For a woman in i'tikaf in the Haram Mosque, performing voluntary Tawaf is not restricted as it is considered part of the mosque. Just as she can engage in worship in any part of the mosque, she can also perform Tawaf in the area designated for Tawaf. Some scholars have even considered performing Tawaf during i'tikaf as preferable. During Tawaf, the woman should try to walk away from men, but if she inadvertently comes into contact with them due to crowding, there is no sin, and it will not invalidate her i'tikaf or Tawaf.

Question: Leprosy is a common disease among women and often does not improve with treatment, causing significant difficulties in marriage. What does the Quran and Hadith say about this?

Answer: The Prophet (ﷺ) sought refuge from leprosy among other diseases:

"O Allah, I seek refuge in You from madness, leprosy, and bad diseases."

(Sahih al-Nasa'i: 5508)

Leprosy is a disease for which the Prophet sought protection. The companion Aws ibn al-Samit had this disease, and his condition improved significantly, though not completely. It is often seen as



a flaw and is sometimes considered contagious, which can delay marriage. However, there is no valid Hadith that prohibits marriage to someone with leprosy. The Prophet (ﷺ) said:

"Allah has not sent down any disease without also sending down a cure for it."

(Sahih al-Bukhari: 5678)

Thus, leprosy is not considered incurable, and there is no prohibition against marrying someone with leprosy. It is advisable to disclose the condition at the time of marriage, and if it appears after marriage, the other party has the right to annul the marriage if they wish, but they may also choose to stay together. The story of the Prophet (ﷺ) and a woman from the Banu Ghifar tribe who had leprosy is weak, as is the narration attributed to Umar ibn al-Khattab about the dowry in such cases. In summary, leprosy is a disease and a human condition that might be unattractive but does not preclude marriage. One can marry and trust in Allah for a healthy progeny. The marriage does not need to be annulled solely because of this condition.

Question: If a woman is in a state of major ritual impurity (janabah) and menstruation begins, when should she perform the ghusl (ritual purification), after her menstruation ends or before?



Answer: Janabah is a type of impurity, and menstruation is another type. If a woman performs the ghusl for janabah immediately, it will remove the impurity of janabah, but she will still not be able to pray or fast as she is in a state of menstruation. Once menstruation ends, she should perform another ghusl for purification and then resume praying. Performing the ghusl for janabah promptly will help remove the impurity and allow her to recite the Quran, as reciting the Quran is prohibited for someone in a state of janabah, but not specifically for someone menstruating.

Question: Is there any prohibition in Islamic law for a woman to have somewhat long nails?

Answer: Cutting nails is related to cleanliness and is one of the ten natural practices. Both men and women are equally required to cut their nails. It is narrated from Anas ibn Malik that he said:

"A fixed time was set for us for trimming the mustache, cutting the nails, removing the armpit hair, and shaving the pubic hair, which is not to exceed forty nights."

(Sahih Muslim: 258)

This hadith indicates that both men and women should not leave their nails uncut for more than forty days; beyond this period, it is obligatory to cut them, otherwise, one will be sinful.



It is not permissible for a Muslim woman to keep long nails. Keeping long nails is contrary to natural cleanliness, and is akin to the practices of the sinful and immoral women and animals. A devout woman who is committed to prayer, fasting, and purity should not harbor impurity on her hands. Dirt accumulates under long nails, so it is better to clean them weekly. Moreover, women with long nails often display their hands, as long nails are typically kept for show. Additionally, nail polish is often applied, which invalidates ablution. Therefore, this practice is not only sinful but also interferes with acts of worship.

Question: If a woman does not fulfill her husband's desire due to exhaustion, will she be sinful?

Answer: Marital life is based on affection, love, sincerity, and loyalty, requiring mutual consideration, cooperation, and understanding. Allah has commanded men to live with their wives in kindness, as stated in the Quran:

"And live with them in kindness."

(Surah An-Nisa: 19)

Women are instructed to obey their husbands, and disobedience can be sinful as well as cause accountability. Allah says:



"And those you fear may be rebellious, admonish them and banish them to their beds and strike them. But if they obey you, seek no means against them. Indeed, Allah is Exalted and Great."

(Surah An-Nisa: 34)

Rebellion includes refusal to engage in marital relations when the husband requests it without a valid excuse. When a husband calls for intimacy or any other matter, a woman should promptly attend to his request. The Prophet Muhammad (ﷺ) said:

"When a man calls his wife to his bed, she should come to him even if she is on the stove."

(Sahih At-Tirmidhi: 1160)

The Prophet Muhammad (ﷺ) also said:

"If a man calls his wife to his bed and she refuses, and he spends the night angry with her, the angels will curse her until morning."

(Sahih Bukhari: 3237)

From these hadiths, it is clear that a wife should comply with her husband's call for intimacy without delay, unless there is an illness, a legitimate obstacle (like menstruation or childbirth), or another



valid excuse. Exhaustion should not be a hindrance to intimacy; the husband might be more tired and seeking closeness to alleviate his fatigue. However, if there is a medical condition or a valid reason, then refusal is permissible.

Women should be mindful that men often have less patience regarding intimacy. Therefore, whenever a husband expresses a desire, a woman should show willingness. However, if a husband forces excessive intimacy, approaches her in unnatural ways, or seeks intimacy at times that may distract from worship, she has the right to refuse.

15, Question: How much should a husband spend on his wife? Is it sufficient to spend according to his means or only to meet her basic needs?

Answer: Islam requires husbands to provide for their wives and children, including food, clothing, housing, and medical care. However, the exact amount is not specified. According to the Quran and Hadith, a husband must meet the wife's essential needs. It is narrated from Sayyida Aisha (Radeyallahu Anha) that Sayyida Hind bint Utbah (Radeyallahu Anha) said:



"O Messenger of Allah, Abu Sufyan is a miserly man and does not give me enough for myself and my children except what I take from him without his knowledge."

The Prophet Muhammad (ﷺ) replied:

"Take what is sufficient for you and your children according to what is acceptable."

(Sahih Bukhari: 5364)

This hadith indicates that fulfilling the wife's needs is the husband's responsibility. If a husband neglects this responsibility, a wife may take what is necessary from his wealth without informing him.

It is not permissible for a man to be stingy or withhold provision. The Prophet Muhammad (ﷺ) said:

"It is sufficient sin for a person to withhold the sustenance of those under his care."

(Sahih Muslim: 996)

A man's greater financial status does not absolve him from this duty. If he provides adequately within his means, avoiding



extravagance and ensuring the rights of others, there is no prohibition.

Question: Is it permissible for women to perform stage programs in video form, and to what extent is this permissible?

Answer: The voice of a woman is not considered 'awrah, so as long as the voice does not contain excessive softness, affectation, or melodiousness that could lead to temptation, recording it for a purpose such as invitation is permissible. Allah says:

"O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech, lest he in whose heart is a disease should be moved with desire, but speak with appropriate speech."

(Surah Al-Ahzab: 32)

Recording a woman's voice for invitation purposes is allowed, provided that it avoids matters that could lead to fitnah. Stage performances can be problematic, as they often display the entire body of women, even if in hijab, and involve movement and exposure of all women present. This may be viewed by non-mahram men. Therefore, it is preferable to only record the voice of women for stage programs to avoid potential fitnah.



Question: What is the nature of spending or giving charity from a husband's wealth?

Answer: A woman may take from her husband's wealth for her and her children's needs without his explicit permission, and she may give charity from it if the husband has allowed it. Permission can be explicit (i.e., direct permission to give charity) or inferred (i.e., the husband has no objection to charity).

If the husband has not given explicit permission for charity or taking any money, it is not permissible to take from his wealth, whether for charity or for supporting others (such as parents). The Prophet Muhammad (ﷺ) said:

"A woman should not spend anything from her house without her husband's permission."

It was said: "O Messenger of Allah, not even food?"

He replied: "That is among our best possessions."

(Sahih Abu Dawood: 3565)

In some hadiths, explicit permission is not mentioned, but the condition of permission should still be considered, as illustrated by the Prophet Muhammad (ﷺ) saying:



"When a woman feeds from her husband's house, provided she does not intend to destroy the house, she will receive reward, her husband will receive equal reward, and the treasurer will also receive reward, based on what he earned and what she spent."

(Sahih Bukhari: 1440)

Question: Can a woman spend her own money wherever she wants without asking her husband, and can she give it to her parents, siblings, or even spend it on her husband?

Answer: A woman is autonomous with her personal wealth and can spend it wherever she wants with kindness. She can give it to the poor, her parents, siblings, other relatives, or use it for any good deed, without needing her husband's permission. During the time of the Prophet, female companions used to give charity without asking, and the Prophet ﷺ himself encouraged women to give charity. Abu Sa'id al-Khudri (Radeyallahu Anhu) reported that the Prophet ﷺ said to the women during the Eid prayer:

"O women! Give in charity, for I have seen that you are the majority of the people of Hell." (Sahih al-Bukhari: 1462)

It is better for a woman to seek permission from her husband while maintaining a good relationship and keeping him happy, especially



in today's challenging times. A narration from Abu Huraira (Radeyallahu Anhu) mentions:

A woman was asked, "Which women are the best?" The Prophet ﷺ replied: "The one who makes her husband happy when he looks at her, obeys him when he commands, and does not disobey him with regard to her own self and her wealth in what he dislikes." (Sunan an-Nasa'i: 3231)

This hadith suggests that the best woman is one who considers her husband's happiness even in managing her own wealth, although permission is not strictly required. The Prophet ﷺ also emphasized good conduct in this regard:

"A woman cannot give anything from her wealth except with her husband's permission." (Sunan an-Nasa'i: 3765)

Imam al-Sindhi commented that this hadith pertains to maintaining good conduct and pleasing the husband. As for spending on the husband, it is also a good deed, and if the husband is in need, she can give him Zakat.



Question: I want to name my son "Fatir Ahmad." Is there any prohibition in using this name?

Answer: The term "Fatir" appears six times in the Quran and is always mentioned with "Fatir al-Samawati wa al-Ard" (the Originator of the heavens and the earth). The term "al-Fatir" by itself is not found in the hadith, and there are weak hadiths about "al-Fatir" as one of the ninety-nine names of Allah. Since "Fatir" is always used with an addition, it is considered a description of Allah rather than one of the names of Allah. Just as "Nur" (light) in the Quran is always mentioned with an addition, like "Nur Allah" or "Nur al-Samawati," "Fatir" is a description rather than a specific name of Allah.

Sheikh Ibn Baz and Sheikh Ibn Uthaymeen mentioned that the names of Allah do not include "Fatir." Thus, naming a child "Fater Ahmad" is permissible, but "Abd al-Fatir" is not. This name would be appropriate if it were confirmed as one of Allah's names.

Question: If a child is crying or at risk of falling while you are praying at home, should you interrupt the prayer or do something else?

Answer: If you are praying and the child is crying or at risk of falling, you have two options. You can either interrupt the prayer



to calm the child and prevent them from falling, or if the child is nearby, you can pick them up and continue your prayer. It is permissible to take a few steps, move around, and return to your prayer spot without having to interrupt the prayer if the child is close by.

Abu Qatadah (Radeyallahu Anhu) reported:

"While we were sitting in the mosque, the Messenger of Allah ﷺ came out carrying Ummamah bint Abi al-As bin al-Rabi, and her mother, Zaynab, the daughter of the Prophet ﷺ, was also present. He prayed while carrying her on his shoulder, putting her down when he bowed and picking her up when he stood until he finished the prayer." (Sunan Abu Dawood: 918)

Aisha (Radeyallahu Anha) said:

"I came to find the Messenger of Allah ﷺ praying in the house, and the door was closed. He walked to open it for me and then returned to his place, with the door facing the qibla." (Sunan at-Tirmidhi: 601)



If the child is far away or crying excessively and needs soothing or rocking, you should interrupt the prayer. After breaking the prayer, you will need to perform it again from the beginning.

Question: If a son or daughter gives money to their mother, and she spends it on good deeds, will both the child and the mother receive reward?

Answer: If the parents are in need, it is obligatory for children to spend on them, and they can also give to them even if they are not in need. If a son or daughter gives money to their mother, and she spends it on good deeds or her own needs, the children will receive reward. Spending on one's family is considered one of the best forms of charity. The Prophet ﷺ said:

"The best dinar a man spends is the dinar he spends on his family."
(Sahih Muslim: 955)

The Prophet ﷺ also said:

"When a man spends on his family with the intention of seeking reward, it is considered charity." (Sahih al-Bukhari: 55)



Question: If there is a deceased at home, can women pray Salat al-Janazah, and if the deceased is a male or female relative, should a man lead the prayer, or can a woman lead it? Also, if the funeral has been taken away, can women still perform the Janazah prayer afterward?

Answer: Women can pray the Janazah (funeral) prayer because there is evidence for it. Women can pray the Janazah at home where the deceased is. If women wish to pray the Janazah in congregation, they can do so, and the method is that the deceased should be placed in front of them, as Aisha (Radeyallahu thea) requested the Janazah to be brought to the mosque after Saad (Radeyallahu Anhu) passed away, and the female companions performed the Janazah prayer.

Whether the deceased is male or female, a relative or not, women can pray the Janazah. It is not necessary for a man to lead, and women can also join men in the Janazah prayer if it is conducted in the mosque.

Question: I went to bed after performing ablution at night, but I couldn't fall asleep for a long time and my ablution was invalidated. My question is: should I perform ablution again?



Answer: Performing ablution before sleeping holds great virtue. The Prophet (ﷺ) said: "When you go to your bed, perform ablution as you do for prayer" (Sahih Bukhari: 6311).

Translation: "When you intend to go to bed, perform ablution as you do for prayer."

In the same hadith, it is mentioned that after performing ablution, you should sleep on your right side and say: "O Allah, I submit myself to You, and I entrust all my affairs to You. I rely upon You, both in fear and in hope. There is no refuge or escape from You except with You. I believe in Your book that You have revealed, and in Your Prophet whom You have sent."

If one dies after saying this, they will die upon the faith of Islam.

The Prophet (ﷺ) also said: "Whoever sleeps in a state of purity, an angel will spend the night near him, and whenever he wakes up during the night, the angel says, 'O Allah, forgive Your servant, for he slept in a state of purity.'" (Silsila Saheehah: 2539).

If the ablution from the Isha prayer remains valid, there is no need to perform it again. However, if the ablution is invalidated, one should renew it before going to bed. If the ablution breaks before sleeping, leaving the bed and renewing it may be difficult, and there is also a risk of losing sleep. Allah does not burden a person beyond their capacity. Allah will reward a person according to their intention for performing ablution. Since sleep nullifies



ablution, the ablution will eventually break, but Allah grants the reward for the entire night.

Question: Does ablution break if one feels drowsy while reading the Quran?

Answer: It is recommended but not obligatory to be in a state of ablution while reciting the Quran. You can recite the Quran without ablution. The Prophet (ﷺ) once woke up from sleep and recited the last ten verses of Surah Al-Imran without performing ablution. The Prophet (ﷺ) also wrote letters to non-believing kings containing Quranic verses. Even women in the state of menstruation or postpartum bleeding can recite the Quran. The Prophet (ﷺ) did not prohibit them from doing so. Therefore, if your ablution breaks while reciting the Quran, or if you are reciting it without ablution, there is no issue. Drowsiness does not break ablution either. In Sahih Muslim (376), it is mentioned that during the time of the Prophet (ﷺ), the companions would wait for the Isha prayer until their heads would nod, and they would still perform the prayer without renewing their ablution.

Question: What is the virtue of fasting during the three white days, and when should these fasts be observed?



Answer: The fasts of the three white days hold great virtue. The Prophet (ﷺ) said: "Fasting three days a month is like fasting for a lifetime." (Sahih Bukhari: 1979).

This is why the Prophet (ﷺ) encouraged his companions to fast these three days and he himself never missed them, whether at home or while traveling (Silsila Saheehah: 580).

The fasts of the white days should be observed on the 13th, 14th, and 15th of every lunar month. The Prophet (ﷺ) said to Abu Dharr: "O Abu Dharr, when you fast three days of the month, fast on the 13th, 14th, and 15th." (Sahih Tirmidhi: 761).

Some women may experience menstruation in the middle of the month. Such women can fast three consecutive or non-consecutive days at the beginning or end of the month to receive the same reward, InshaAllah.

Question: Can I make more supplications than usual during the prostration of forgetfulness (Sajda Sahw)?

Answer: Dhakwan narrated from Abu Huraira that the Prophet (ﷺ) said: "The closest a servant comes to his Lord is when he is prostrating, so make plenty of supplications." (Sahih Muslim: 482).

This hadith tells us that one should make many supplications in prostration, whether it is during obligatory, Sunnah, or voluntary prayers, including the prostration of forgetfulness.



In obligatory prayers, it is recommended to stick to the supplications mentioned in the Quran or those taught by the Prophet (ﷺ). However, in voluntary prayers, one may also make supplications in their native language.

Question: I missed some fasts during Ramadan and have forgotten the exact number. How many fasts should I make up?

Answer: Allah says: "But if any of you is ill or on a journey, the prescribed number (should be made up) from days later." (Al-Baqarah: 184).

From this verse, it is understood that a woman who has missed fasts due to a valid excuse should remember the number of days missed and make them up.

If the woman has been negligent in keeping track of the fasts, she should first repent sincerely and resolve not to repeat this negligence in the future. If she has forgotten the number of fasts due to forgetfulness rather than negligence, there is no harm. She should try to recall the days she missed due to menstruation or any other excuse and estimate the number of fasts she missed.

If she is uncertain whether she missed four or five fasts, she should make up five fasts to be on the safe side.



Question: Can a woman wear socks while in the state of Ihram, and can a man wear socks that cover the ankles?

Answer: It is permissible, and even highly recommended, for women to wear socks while in the state of Ihram, as a woman's entire body, including her feet, should be covered in front of non-mahram men, whether she is performing Hajj, Umrah, or traveling for other purposes.

However, some women are seen wearing trousers that are above the ankles and slippers that leave their feet exposed while in Ihram, which is incorrect.

A woman can wear socks and shoes in the state of Ihram. As for men, scholars have allowed wearing socks that cover the ankles. In Sahih Bukhari, it is mentioned that if one does not find slippers, they may wear socks and cut them below the ankles.

Question: If a woman to whom I have lent money or who is poor invites me for a meal, should I accept her invitation?

Answer: Accepting an invitation is Sunnah. However, if a poor person is inviting out of compulsion to please someone, and you



are aware of this, gently explain that there is no need for the invitation to maintain love and understanding. If the debtor or poor person is happily inviting and is capable of providing, then you should accept the invitation, even if it is something modest. Do not criticize the food. You can also give a gift in return to make the situation better. Allah describes the quality of a believer as: "And they give others preference over themselves, even though they are in privation." (Al-Hashr: 9)

This verse was revealed in the context of a companion who, despite being hungry along with his family, offered food to a guest.

Question: In a mosque, there is a room designated for women's prayer and education. Can a woman who is menstruating enter this room for educational purposes?

Answer: If the room was originally built for prayer, and occasionally used for teaching, then a menstruating woman is not allowed to enter or stay in that room. However, if the room was built specifically for educational purposes and women also sometimes offer prayers there, a menstruating woman is not prohibited from entering. Just like rooms in a mosque that are designated as a library, storage, or for the Imam's residence, these



rooms are not considered part of the mosque, and it is permissible for someone who is in a state of ritual impurity to enter them.

Question: If a husband forces his wife to engage in unnatural intercourse, what is the duty of a pious wife?

Answer: A wife is described as a field for her husband, and he can approach her in a permissible way. However, Islam has laid down pure principles for marital relations. Intercourse in the back passage is forbidden and whoever commits such an act is cursed. Intercourse in the front passage is allowed, except during menstruation or post-natal bleeding, during which it is also forbidden. A believer should approach his wife in a lawful manner and fear Allah concerning forbidden acts. The wife is obliged to obey her husband in good, but she should not obey him in sinful or prohibited acts. She should remind her husband to fear Allah, give advice, and if he persists, she should express disapproval. Bad habits in men are often due to watching indecent content, neglecting worship, and being careless of Allah's punishment. A pious wife should encourage her husband to be regular in prayer, avoid indecent movies and gatherings, and seek the company of righteous friends. Over time, these actions may bring about positive change, and the husband will refrain from such sinful behavior.



Question: What is the supplication for the ritual baths of major impurity, menstruation, and post-natal bleeding?

Answer: First, learn the correct method of Ghusl (ritual bath) so the appropriate supplication can be understood. Begin with the intention in your heart to purify yourself, then say "Bismillah" and perform Wudu (ablution) as you would for prayer. After that, pour water over the entire body, ensuring every part, including the roots of the hair and underarms, is washed. After completing Ghusl, if you are still in the bathroom, step out and recite the supplication after Wudu. There is no specific supplication for Ghusl other than this.

Question: If no man is present during childbirth, can a woman give the Adhan in the newborn's ear?

Answer: It is not prescribed for a woman to call the Adhan or Iqamah for prayer. However, if there is no man present at the time of a child's birth, a woman can give the Adhan in the newborn's ear with or without ablution. Even though it is not prescribed for a woman to give Adhan for prayer, in this case, the Adhan is a form of remembrance (Dhikr), not for the purpose of prayer. Similarly,



female teachers can teach children how to give Adhan and Iqamah.

Question: What is the ruling on selling fashionable clothes?

Answer: Islam prohibits engaging in trade that involves sinful means or supporting sinful actions. Selling clothes is permissible, but if the clothes are meant for sinful uses, like those used for dancing, it is absolutely prohibited to sell them. Likewise, it is forbidden to sell revealing clothes that do not cover the body or imitate disbelievers. You may only sell clothes with the assumption that they will be used in permissible ways. Ibn Taymiyyah said in "Sharh al-Umdah": "Any clothing which is predominantly assumed to be used for sinful purposes is forbidden to sell or tailor for those who use it for sin and oppression."

If by mistake such clothes have been acquired, they should be returned to the supplier, and if that is not possible, they should be sold to non-Muslim merchants, intending to repent and avoid such transactions in the future.

Question: A wife was observing a make-up (an omitted fast/Qazaa) fast for Ramadan, but the husband had intercourse with her. What is the ruling for both husband and wife?



Answer: A make-up (Qazaa) fast for Ramadan is considered obligatory, so the husband has no right to prevent the wife from fasting, and the wife should not obey him in this matter. If the husband forced the wife to engage in intercourse, she is not at fault, and she will need to make up the fast again. However, if the wife was willing, then both must repent. There is no expiation (Kaffarah) in this case.

Question: How should a woman pray on a train? What are the rulings on ablution, hijab, and Qibla in this situation?

Answer: If there is a risk of missing the prayer time on a long journey, it becomes obligatory for both men and women to perform the prayer on the train. For short journeys, it is better to either pray at the start of the time before boarding the train or after disembarking. For ablution, a woman should avoid doing it in front of people and instead perform it in the bathroom with water, reciting the post-Wudu supplication afterward. As for Qibla, she should face the direction she estimates to be correct. Slight deviation or change of direction during the prayer does not invalidate it, as the Prophet (ﷺ) said, "What is between the east and west is Qibla."



The woman should cover her entire body, including her feet, and if non-mahram men are present, she should also cover her face and keep her voice low. If she is unable to stand, she may perform the prayer seated.

Question: Should a woman observe hijab from her sister's son-in-law?

Answer: Yes, a woman should observe hijab from her sister's son-in-law because he is not a mahram for her. In a hadith from Bukhari and Muslim, it is declared haram to combine a woman with her maternal or paternal aunt in marriage. Because of this hadith, we cannot say that a woman's sister's son-in-law becomes a mahram; no, they are still strangers to each other. Just as it is haram to combine two biological sisters in marriage, a sister-in-law must observe hijab from her brother-in-law. A woman does not need to observe hijab only from her own son-in-law, who is either the husband of her biological or foster daughter. Similarly, the husband of her granddaughter or great-granddaughter is also considered a son-in-law.

Question: Is it permissible for young girls to recite poetry while dancing according to Islamic law?



Answer: Nowadays, in stage programs among Muslims, girls are seen reciting poetry while moving their bodies. In some places, they even recite the Quran with such movements. Dancing is not a good act, and it is not appropriate to make Muslim girls dance along with recitation or poetry in schools and madrasas. Although the audience may like it, it is an imitation of non-Muslims and a cause of fitna. Shaykh Ibn Uthaymeen (may Allah have mercy on him) said:

"As for women dancing, it is disliked, and we do not issue a fatwa allowing it due to the events that have occurred between women because of it. As for men dancing, it is even more reprehensible, as it is an imitation of women, and its reprehensibility is clear to all. And if men and women dance together, as some foolish people do, it is even worse and a greater sin due to the intermingling and the major fitna it causes, especially on occasions of marriage and wedding festivities" (Fatawa Islamiyah, 3/187).

Therefore, it is advised to those responsible for these institutions and organizations not to ruin the future of these girls. They will become the caretakers of homes tomorrow. If they are raised in this manner, they will spread these practices in their homes and society, causing fitna, and those responsible will be held accountable for the fitna.



Question: Just as there is a severe warning for a wife refusing her husband's call to the bed, what is the ruling if a husband refuses to fulfill his wife's desire?

Answer: In Sahih Bukhari (3237), it is narrated that the Prophet (ﷺ) said: "When a man calls his wife to his bed, and she refuses, causing him to spend the night angry, the angels curse her until morning." This curse is specifically for women, and no such specific warning exists for men. A key reason for this is that, typically, the demand for intimacy comes from the husband, and women generally have more control over their desires compared to men. Nevertheless, the Prophet (ﷺ) commanded men to fear Allah regarding women.

In Sahih Muslim, the hadith states:

"Fear Allah concerning women" (Muslim: 1218).

A husband's duty is to fulfill his wife's desires as needed, and if he refuses without a valid reason, he is considered oppressive, and the wife is the one wronged. There is no veil between the wronged person and Allah, and because of this, the Prophet (ﷺ) warned against the supplication of the oppressed. Even if the oppressed does not make a supplication, a painful punishment is still reserved for the oppressor by Allah. The Quran says:



"And whoever among you does wrong, We will make them taste a great punishment" (Al-Furqan: 19).

In such matters, women should be patient, for Allah is with those who are patient.

Question: What did Adam (ﷺ) give as mahr to Hawwa (Eve)?

Answer: Some books of history and stories mention that the mahr of Hawwa was sending blessings upon the Prophet (ﷺ). Various numbers are cited for how many times the blessings were sent, ranging from three, ten, twenty, one hundred, to one thousand times. However, none of these narrations are authentically proven from any reliable hadith.

Question: A woman dyed her hair for several years and continued to pray. She recently learned it is not allowed. What is the ruling on her past prayers since wudu would not be valid?

Answer: Dyeing hair black is prohibited for both men and women, but dyeing hair with other colors is not prohibited. If a layer formed on the hair that prevented water from reaching it during wudu, then the wudu and subsequent prayers would not be valid. If a woman was dyeing her hair black and this layer prevented



water from reaching her hair, she needs to repent sincerely for her ignorance. Allah is the most forgiving and accepting of repentance.

Question: What is the process for giving ghusl and shrouding a woman who dies in a state of ihram?

Answer: A man who dies in a state of ihram should be given ghusl with lote tree leaves and water, using unscented soap, and he should be buried in his ihram clothes. His hair and nails should not be cut, nor should he be perfumed. His head will remain uncovered, and he will be buried in a shroud consisting of one cloth and one lower garment.

For a woman who dies in ihram, she should also be given ghusl with lote tree leaves and water, avoiding all types of perfumes, even in her shroud. She should be buried in the usual three shrouds for women, and her head and face should be covered, but not with a niqab, rather with another cloth.

Question: Can a woman willingly give up her share of inheritance from her father?

Answer: If a woman willingly and without any coercion gives up her share of inheritance to other heirs, there is no harm in that



from a Shariah perspective. However, it should be noted that in many cases, women are deprived of their inheritance through coercion or the fear of losing family relations. Those who wrongfully deprive women of their inheritance will face severe consequences in the Hereafter. The way to avoid such a punishment is to ensure that the rightful heirs receive their due share in this world.

Question: If I like something about my friend, can I express it to her?

Answer: Praising someone to their face is discouraged to prevent them from falling into pride. However, if there is no fear of pride, it is permissible to praise in moderation, as some hadiths suggest. Flattery, excessive praise, false titles, and exaggerated compliments are not allowed under any circumstances. May Allah protect us from such a disease.

Question: A man had only one daughter, and he adopted a boy. When both of these children grew up, should the girl observe the hijab (veil) in front of her adopted brother?

Answer: In Islam, there is no recognition of adopted siblings as actual siblings. Real brothers are those who are related either by



blood or through breastfeeding (raḍā'a). If the girl's mother did not breastfeed the adopted boy during infancy, then after reaching puberty, the girl must observe the hijab in front of the adopted boy. Moreover, the girl's mother should also observe hijab in front of him. If the adopted child is a girl, she must observe the hijab in front of the adoptive father as well. If hijab is necessary between an adopted child (boy/girl) and adoptive parents after puberty, it is even more essential between adopted siblings. Therefore, the girl should not be in seclusion with her adopted brother, should not shake hands with him, should not travel with him, and should avoid unnecessary conversation without hijab. She should neither appear uncovered nor display her adornment in front of him, as the adopted boy is non-maḥram (unrelated) to her. Nowadays, people also create adopted sibling relationships through the internet, or women during Hajj adopt young boys as 'Arafat brothers.' However, such actions do not remove the need for hijab between them. These strangers remain non-maḥram, and hijab must be observed between them. Marriages between such individuals are also permissible.

Question: Under what circumstances is a marriage invalidated?

Answer: A marriage is invalidated by divorce, khul' (mutual separation), apostasy, or annulment of marriage through a court when the husband is missing. According to the Hanafis, if a man



touches his daughter or mother-in-law with lust, or if the father commits adultery with his daughter-in-law or touches her with lust, the marriage is invalidated. However, this Hanafi ruling contradicts the Qur'an and Hadith. It is narrated in a Hadith:

"A sinful act does not make a lawful thing unlawful" (Ibn Mājah: 2015).

Although Shaykh al-Albani declared this Hadith weak, several reports support this understanding. A sound narration from Ibn 'Abbās states:

"Illicit intercourse does not make anything unlawful."

The Hanafis are considered lenient compared to the Barelvis, who annul the marriage of women for minor reasons, such as shaking hands with men from different sects. In some instances, they even declare the marriages of entire villages invalid. For example, when a Deobandi led the funeral prayer for the Barelvis, the Bareilvi clerics announced the annulment of all marriages in that village. Then, they charged fees for remarriage ceremonies. There are many misconceptions among the public about marriage annulment, such as claims that a marriage is invalidated by having intercourse with one's wife through the back passage, drinking the wife's milk, committing adultery with the sister-in-law, being estranged from one's wife for several years, or not speaking with one's father. In reality, these actions do not invalidate a marriage.



Question: If someone prays with socks that were wiped over, and later realizes that the time limit for wiping over them had expired, should they repeat their prayer?

Answer: There are several rulings on this matter. If someone mistakenly wore socks without performing ablution and then wiped over them, or if they wiped after the time limit had expired, the prayer in such cases is invalid, and the prayer must be repeated. This situation is comparable to someone praying without ablution. Muslim Sharif states that a prayer without ablution is not accepted. If the imam or follower realizes during the prayer that the wiping period had expired, they should stop their prayer, perform ablution, and then start again.

If an imam leads the prayer after wiping beyond the time limit, only the imam needs to repeat the prayer; the others' prayers are valid unless the follower knew from the start. In such a case, the follower should also repeat their prayer.

If the wiping period had expired but the person was still in a state of ablution, then the prayer performed is valid.

Question: What is the religious ruling on applying henna during the occasion of 'Aqiqah', as this practice is becoming more common nowadays?



Answer: Women can apply henna at any time, but designating a specific time for it turns it into a custom or tradition, which should be avoided if it leads to negative consequences. 'Aqiqah' is about offering a sacrifice for the newborn, so what does henna have to do with it? It is important to note that if women apply henna in the presence of non-mahram (strange) men or show their adornment to them, they will be sinful.

Question: Should women bury the hair that falls to the ground so that it is not used for wrongful purposes?

Answer: There is no clear text about burying hair, but some scholars consider it good to bury it. If there is a concern about black magic, which is quite prevalent nowadays, then it should be buried in a secure place. Hair can also be buried to prevent it from being seen by non-mahram men. Many women fall into superstitions and attribute every issue to supernatural causes. I advise such women to offer prayers regularly, frequently seek forgiveness, and maintain purity and regular remembrance of Allah. With Allah's help, neither the magic of any person nor any evil spirit will harm them.



Question: Should a woman shorten her prayers when visiting her parental home?

Answer: If a woman lives with her husband and visits her parents, she should shorten her prayers under two conditions. First, the distance between her home and her parental home should be the length of a one-day and one-night journey on foot or by camel, which is approximately 80 kilometers. The second condition is that she intends to stay for four days or less. If she intends to stay longer than four days or if the distance is less than 80 kilometers, she should offer full prayers.

Question: If my husband orders me to cut my hair, shape my eyebrows, or keep long nails, what should I do?

Answer: The Prophet ﷺ said, "There is no obedience in disobedience to Allah; obedience is only in what is good and proper" (Sahih Abi Dawood: 2625). If parents command their children to commit disbelief, or if a husband forces his wife to engage in sinful acts, or if a ruler encourages tyranny, then in such cases, neither the child is obliged to obey the parents, nor the wife to obey the husband, nor the subjects to obey the ruler. No one should be obeyed in matters that involve disobedience to Allah.



Therefore, wives should only obey their husbands in what is good and permissible. If husbands command them to cut their hair, shape their eyebrows, or keep long nails, they should reject such orders.

Question: My husband is forcing me to take contraceptive pills. What is the ruling on obeying him in such a situation?

Answer: If the husband orders the wife to take contraceptive pills due to some necessity, benefit, or valid Islamic excuse, the wife should obey him. However, it is not permissible for the wife to use contraceptive methods without her husband's permission. Merely avoiding having children out of personal preference goes against the purpose of marriage and also contradicts the instruction of the Prophet ﷺ, who encouraged marrying women who bear many children. It should also be noted that excessive use of contraceptive pills can lead to infertility later on, as these pills have adverse effects on menstruation and the uterus.

Question: Nowadays, women often wear thin socks. Is it permissible to wipe over such socks during ablution?



Answer: Some scholars have allowed wiping over thin socks. However, the stronger opinion is that it is not permissible to wipe over socks that are so thin that the skin and color of the foot can be seen through them. In such cases, it is necessary to remove the socks during ablution and wash the feet, or else the ablution will not be valid. Shaykh Ibn Baz (may Allah have mercy on him) said: "One of the conditions for wiping over socks is that they must be thick and cover the feet. If they are transparent, it is not permissible to wipe over them because in this case, the feet are considered uncovered" (Fatawa Shaykh Ibn Baz: 10/110).

Question: Does the obligation of wearing a veil end for women at any stage of life?

Answer: The obligation of wearing a veil never ends at any stage. However, when a woman becomes elderly, there is a relaxation in the rules of hijab. She may reveal her face and hands in front of men, but the rules of covering other parts remain the same. This means that except for the face and hands, she must cover herself from head to toe, including her hair. Allah says: "And women of post-menstrual age who have no desire for marriage, there is no blame upon them if they put aside their outer garments, provided they do not flaunt their adornment. But to modestly refrain from



that is better for them. And Allah is All-Hearing, All-Knowing."
(Surah An-Nur: 60)

An elderly woman, who has reached an age where she no longer menstruates and has lost interest in marriage, is allowed to remove her outer hijab or veil, such as the cloak worn over traditional clothing like a shalwar kameez. This permission comes with the condition that she does not display any adornment. If an elderly woman wears flashy clothes, makeup, kajal (eyeliner), lipstick, jingling bangles, attractive rings, or eye-catching watches, then covering the face and hands is also obligatory. If there is a fear of causing temptation even without displaying adornment, the elderly woman must continue to observe hijab. However, if there is no fear of temptation, and she observes hijab out of modesty, it is deemed better and more virtuous by Allah. In summary, observing hijab is recommended at all stages of a woman's life, but for elderly women, if there is no risk of causing temptation and they do not display adornment, showing the face and hands is permissible.

Question: Is it mandatory for elderly women (past menopause) to observe the waiting period ('iddah)?



Answer: Elderly women are also required to observe the waiting period ('iddah) in cases of divorce, separation (khul'), or the death of a spouse, though the rules vary. For a widow, the 'iddah lasts four months and ten days. Allah says:

"And those of you who die and leave wives behind, they shall wait four months and ten days." (Surah Al-Baqarah: 234)

This waiting period of approximately 130 days applies to all widows, whether old or young, whether they menstruate or not, and whether the marriage was consummated or not. However, if the woman is pregnant, her 'iddah will end upon the birth of the child, whether the 'iddah is due to divorce or death, as Allah says:

"For those who are pregnant, their term is until they give birth." (Surah At-Talaq: 4)

If the birth occurs before the completion of four months and ten days, some scholars suggest the 'iddah should still be completed, but authentic hadiths indicate that once a pregnant woman gives birth, she is free to remarry, regardless of the time frame.

Abu Hurairah Radeyallahu Anhu narrated: "A man was with his nephew Abu Salamah and asked about the ruling. Umm Salama Radeyallahu Anha (the wife of the Prophet) said:



"Subai'ah al-Aslamiyyah gave birth shortly after her husband's death, and the Prophet ﷺ allowed her to remarry." (Sahih At-Tirmidhi: 1194)

For an elderly woman who no longer menstruates, the waiting period for divorce is three months. The same applies to women who experience abnormal bleeding. Allah says:

"And for those women who have despaired of menstruation, if you doubt, their 'iddah is three months, and for those who have not menstruated. And for pregnant women, their term is until they deliver their child." (Surah At-Talaq: 4)

In light of this verse, the waiting period for an elderly woman seeking a separation through khul' is one month, as menstruating women observe one menstrual cycle as 'iddah for khul'.

Question: Is there any authentic hadith that says to teach the kalimah (La ilaha illallah) to a child when they start speaking?

Answer: Some narrations suggest that when a child begins to speak, they should be taught "La ilaha illallah," but none of these narrations are authentic.



One narration states:

"When your children begin to speak, teach them La ilaha illallah."
(Amal al-Yawm wal-Laylah by Ibn as-Sunni)

Shaykh Al-Albani rahimahullah declared this hadith weak (Da'if al-Jami: 388).

Another narration states:

"Begin your child's education with 'La ilaha illallah'." (Shu'ab al-Iman)

Shaykh al-Albanirahimahullah declared this hadith fabricated (Silsilat al-Da'ifah: 6146).

A third narration says:

"Whoever teaches a child to say La ilaha illallah will not be held accountable by Allah." (Al-Mu'jam al-Awsat, Majma' al-Zawa'id)

Shaykh al-Albani rahimahullah declared this hadith fabricated (Da'if al-Jami: 5595).

Another hadith states:



"When a child from the tribe of 'Abd al-Muttalib begins to speak, the Prophet ﷺ would teach them the verse: 'Praise be to Allah, who has not taken a son...'.
"

This hadith was declared weak by al-Zayla'i (Takhrij al-Kashaf: 2/296).

In conclusion, no authentic hadith directly instructs parents to teach the kalimah as the first thing when a child begins to speak. However, since the foundation of Islam is the kalimah, it is still a good practice to teach it early on. Ibn al-Qayyim mentioned that when a child begins to speak, they should be taught to say "La ilaha illallah Muhammadur Rasulullah" [Tuhfat al-Mawdud: 231], although he did not attribute this practice to the Prophet (ﷺ). It is indeed beneficial to teach children verses, hadiths, the kalimah, and other forms of remembrance from an early age. In Musnad Ahmad, there is a mention of a Jewish boy who used to serve the Prophet (ﷺ). When he fell ill, the Prophet (ﷺ) visited him and asked him to recite the kalimah. The boy looked at his father, who told him to obey the Prophet (ﷺ), so the boy recited:

"I testify that there is no god but Allah and that you are the Messenger of Allah." (This hadith was authenticated by Shu'ayb al-Arna'ut, Takhrij al-Musnad: 12792).



Thus, it is a noble practice to begin with "La ilaha illallah" and end life on it, seeking Allah's guidance throughout.

Question: Are the wives of the Prophet ﷺ part of Ahl al-Bayt (the family of the Prophet)?

Answer: In Sahih Muslim, there is a narration that some Shi'a use to deceive people into thinking that the wives of the Prophet are not part of Ahl al-Bayt. The narration is:

"We asked: Who are his Ahl al-Bayt? His wives? He said: No."
(Muslim: 2408)

This is often misinterpreted. The correct understanding is that the question asked was whether only his wives were part of Ahl al-Bayt, to which the answer was no, meaning that others are also included. The fuller context of the hadith in Sahih Muslim clarifies this:

"Husayn said: Who are the members of his household? Are not his wives included? Zaid said: His wives are part of his household."



Thus, this proves that the wives of the Prophet are indeed part of Ahl al-Bayt, as confirmed by the Qur'an and other hadiths.

Question: In our area, it is considered inappropriate for Muslim women to wear shoes. Is this correct?

Answer: It is narrated from Ibn Abi Mulaika that it was said to Umm al-Mu'minin Aisha (Radeyallahu Anha):

A woman wears a shoe?"* She replied: "The Messenger of Allah (ﷺ) cursed women who imitate men." (Sahih Abu Dawood: 4099)

This hadith clarifies that women can wear shoes, but they should not wear shoes that are specifically for men. Therefore, there is no issue with women wearing shoes that are made for women. However, some shoes are very flashy, and wearing them in public can cause unnecessary attention. It is best to avoid wearing such shoes in public. There is no problem wearing shoes discreetly at home or in front of one's husband.

Question: What is the ruling on marrying someone from a different caste or tribe, and what is meant by "kufu"?



Answer: Islam has set religion as the primary criterion for marriage, as stated by the Prophet (ﷺ):

"A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. So marry the religious woman, and you will prosper." (Sahih al-Bukhari: 5090).

In this hadith, the Prophet (ﷺ) refutes the idea of marrying based on caste or tribe and teaches his Ummah that after finding religious compatibility, there should be no hesitation in marriage. Marriages should be based on religious values rather than caste or lineage. The Prophet (ﷺ) not only taught this but also demonstrated it by marrying his daughters Ruqayyah and Umm Kulthum (Radeyallahu Anha) to Uthman (Radeyallahu Anhu), who was from the Umayyad family, while the Prophet (ﷺ) was from the Hashimite family.

Religion is the true meaning of "kufu" or equality in marriage because Islam has established religion as the standard. This is why Imam Bukhari (rahimahullah) mentioned this hadith under the chapter "The equality in religion." Tribes exist only for mutual recognition, and all humans are the descendants of Adam. All believers are brothers to each other, and no higher caste can boast



over a lower caste. The only value before Allah is based on piety. The destruction of the Muslim Ummah is due to marriages based on race, caste, and worldly desires. If we adopt religion as the standard for marriage, all societal conflicts will disappear.

The Prophet (ﷺ) said:

"If someone whose religion and character please you comes to propose, marry him. If you do not do so, there will be a great trial and widespread corruption on earth" (Sahih al-Tirmidhi: 1084).

Question: Who is referred to as "Rabeebah," and what are the rulings regarding her?

Answer: "Rabeebah" refers to the stepdaughter who was born from a wife's previous marriage. The stepdaughter becomes forbidden for the husband once he has consummated the marriage with her mother. Allah says:

"Your stepdaughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in to them" (An-Nisa: 23).



After consummation, the stepdaughter becomes forbidden (mahram) for the man, and there is no need for her to observe hijab with him. However, since she is not his biological child, it is not obligatory for him to provide for her, although it is praiseworthy to do so. The husband's son is allowed to marry the stepdaughter (his father's stepdaughter), and after she reaches maturity, the son and the stepdaughter should observe hijab between them.

Question: Can a short woman wear high heels, especially in front of her husband to please him?

Answer: In Sahih Muslim, the Prophet (ﷺ) mentioned an incident about a woman from Bani Israel:

"There was a short woman from Bani Israel who used to walk with two tall women. So she made wooden legs for herself" (Sahih Muslim: 2252).

The purpose was to hide herself so she wouldn't be recognized or harmed. Based on this hadith, wearing high heels for a valid purpose is permissible. However, today's world is full of temptations, and it is rare to find a woman who would wear high



heels solely for modesty and chastity. Generally, such things are worn for fame, arrogance, or to display beauty, which the Prophet (ﷺ) condemned:

"Whoever wears a garment of fame, Allah will clothe him with a garment of disgrace on the Day of Judgment" (Sahih Ibn Majah: 2921).

If there is no fear of temptation, such as among women, in front of her husband, or within her home, then wearing high heels is permissible. However, it is important to note that medical professionals have highlighted the physical harm caused by wearing high heels, so it is better to avoid them.

Question: Can we say someone is from the people of Paradise if they recite the kalimah at the time of death?

Answer: The Prophet (ﷺ) said that whoever's last words are "La ilaha illallah" (There is no god but Allah) will enter Paradise, provided it is said with sincerity from the heart. Other ahadith also indicate that a person will be judged based on their last actions. However, even with these ahadith, we cannot definitively say someone is from the people of Paradise. We can express hope that they may be among the inhabitants of Paradise because a good



ending is a sign of righteousness. It is better to say that the person had a blessed end. Shaykh Ibn Uthaymeen (may Allah have mercy on him) explained under the hadith "Whoever's last words are 'La ilaha illallah' will enter Paradise" that if we know that a person's last words were this statement, we can have hope that they are from the people of Paradise, but we cannot state it with certainty (Fatawa Noor 'Ala Ad-Darb, tape 352).

Question: What is the ruling if a married woman remarries without divorcing her first husband?

Answer: If a woman is still married to her first husband and he is alive, it is forbidden for her to marry another man. Therefore, in this case, the second marriage is invalid, and the relationship between the man and woman will be considered sinful. The woman must immediately separate from the second man; no divorce or khula is needed because there was no valid marriage in the first place. She must repent to Allah. If she wishes to stay with her first husband, she can, or if she prefers, she can seek a divorce or khula from him and then observe the waiting period ('iddah) before marrying someone else with her guardian's consent. It is important to note that requesting a divorce or khula without a valid reason is sinful. The Prophet (ﷺ) said:



"Any woman who asks her husband for divorce without a valid reason will be forbidden the fragrance of Paradise" (Sahih Abi Dawud: 2226).

However, if the wife finds that her husband is not fulfilling his religious obligations, neglects her rights, or treats her unjustly, she can attempt reconciliation first. If reconciliation is not possible and living together becomes unbearable, then seeking divorce is not sinful.

Question: Will a widow who refrains from remarrying for the sake of her children be with the Prophet ﷺ on the Day of Judgment?

Answer: There is a narration found in Abu Dawood, Musnad Ahmad, Al-Adab Al-Mufrad, Al-Mu'jam Al-Kabeer, and Al-Jami' Al-Saghir with the following words:

The Messenger of Allah ﷺ said:

"On the Day of Judgment, I and a woman with sunken cheeks will be like this (Yazid indicated with his middle and index fingers), a woman who has lost her husband, is of status and beauty, and restrains herself for the sake of her orphans until they grow up or pass away."



This hadith has been deemed weak by Sheikh Albani in multiple places, such as in Silsilat al-Da'eefah (1222), Da'eef Abi Dawood (5149), Da'eef al-Targheeb (1511), and Naqd al-Nusoos (13).

It's also appropriate to mention that there are other narrations regarding widows who refrain from remarrying to care for their children, but none of them are authentic. One such narration is:

"I will be the first to open the gates of Paradise, except that a woman will rush ahead of me. I will ask her, 'Who are you?' She will reply, 'I am the woman who stayed behind for the sake of my orphans.'"

Sheikh Albani also graded this narration as weak (Silsilat al-Da'eefah 5374).

Another narration speaks of the reward of being under the shade of the Throne:

"Three people will be under the shade of the Throne on the Day of Judgment when there will be no shade but His. One who maintains ties of kinship, whom Allah increases in provision and extends his life, and a woman whose husband dies, leaving young orphans, and she says, 'I will not marry; I will stay with my orphans until they either die or Allah makes them self-sufficient.'"



Sheikh Albani graded this narration as very weak (Da'eef al-Jaami 2580).

Thus, there is no authentic hadith about the virtue of a widow remaining unmarried for the sake of her children. However, I advise such women that if a suitable match is found, they should marry, as it brings benefits such as self-respect, chastity, financial security, and support. Patience in dealing with the loss of a husband and caring for children will still earn its reward from Allah.

Question: If a father forces his daughter to marry an irreligious man, what should she do? Similarly, what should a girl do if she learns after marriage that her husband is irreligious and refuses to change, while considering her father's honor in both cases?

Answer: One of the great tragedies in Muslim society is that many fathers force their daughters to marry men who are irreligious or whom the girls dislike due to their lack of faith. Such fathers are oppressors to their children and will be held accountable before Allah. This falls under the category of the rights of others (huquq al-'ibad), and the accountability for it is severe. Fathers should fear Allah regarding the rights of their children. Girls should reject



such a marriage if they know beforehand that the man is irreligious. If the marriage is forced upon them, they should try to guide the husband to the right path and make abundant supplications for his guidance. If there is a minor lack in religion and morals, she should try to bear with it and live with him. However, if he commits major sins like shirk (associating partners with Allah) or bid'ah (innovation in religion), which take him outside the fold of Islam, then she should consult scholars about her situation to determine whether it is permissible to stay with him or not.

Question: A woman had one son who passed away during her lifetime, and she has two surviving daughters. Will the grandchildren (one grandson, three granddaughters) inherit from their grandmother?

Answer: Yes, in this case, both the daughters and the grandchildren will inherit. The daughters will receive two-thirds of the inheritance, and the remaining estate will be distributed to the grandchildren according to the principle of like the share of two females to one male. This means the grandson will receive a double share, and the granddaughters will each receive a single share.



Question: The Indian government has a scheme for girls called Kanyadaan, where monthly deposits of ₹1,000 for twelve years will result in the girl receiving ₹5-6 lakhs for her marriage. Is it permissible to participate in such a scheme?

Answer: The Kanyadaan scheme falls under the category of insurance, and all forms of commercial insurance are prohibited in Islam. If you look at the scheme's guidelines, it will likely mention provisions for compensation in case of the father's death or accident, and it may even be explicitly labeled as an LIC Kanyadaan policy. Therefore, participating in this scheme is not permissible, and Muslims should refrain from it.

Question: For a daughter's 'aqiqah, I have purchased two animals. Should I say a specific supplication when sacrificing them?

Answer: It is Sunnah to sacrifice one animal for a girl's 'aqiqah, and that is sufficient. Sacrificing a second animal out of pride would be sinful, but if it is done to provide food for guests at the 'aqiqah feast, there is no harm. When sacrificing both animals, it is enough to say "Bismillah, Allahu Akbar," or you can recite the following supplication:



“In the name of Allah, Allah is the Greatest. O Allah, this is for You and is offered by You. This is the ‘aqiqah of [child’s name].”

Question: Can a woman pray at home following the voice from the speaker of the Imam, or if a group of women gathers in one place and follows the Imam in prayer, is it permissible?

Answer: This issue is a matter of disagreement. Some scholars, such as Sheikh Ibn Uthaymeen (may Allah have mercy on him), have allowed it with the condition that the rows between the mosque and the house are connected; otherwise, following the Imam is not valid. Men are commanded by the Prophet ﷺ to come to the mosque to pray, and although the homes of the wives of the Prophet ﷺ were adjacent to the Prophet's Mosque, they did not pray at home following him. From this, we can conclude that no one, neither men nor women, should pray at home following the Imam. A woman's prayer is preferred at home, and she should pray individually or with a group of women where one of them may lead the congregation.

Question: Is a husband considered a mahram (unmarriageable relative) for his wife's grandmother?



Answer: In Surah An-Nisa, verse 23, there is mention of those prohibited to marry, including the mother-in-law. Under this prohibition falls the grandmother of the wife as well. Hence, the husband is considered a mahram for his wife's grandmother.

Question: My husband is irreligious. Is it permissible for me to pray to Allah for a pious husband?

Answer: A woman can only live with one man at a time, and it is prohibited to be married to two men simultaneously. Therefore, the prayer being asked here, which implies another husband, is not appropriate while the current husband is still alive. However, if the intention is that Allah makes the current husband pious, then there is no issue. In this case, the supplication should be corrected to: "O Allah, make my husband religious and righteous."

Question: A person has one mother and two fathers. A girl was born from the first father and a boy from the second father. Can these two marry each other?

Answer: Both the boy and girl are from the same mother. They are siblings, and it is forbidden for siblings to marry each other.



Question: Is it true that plucking white hairs is prohibited, and does this apply to women as well?

Answer: Yes, plucking white hairs is prohibited for both men and women. The Prophet ﷺ said:

"Do not pluck white hairs, for no Muslim has a white hair in Islam except that it will be light for him on the Day of Judgment, and Allah will record for him one good deed and erase from him one bad deed because of it" (Sahih Abi Dawood 4202).

Therefore, men and women should not pluck their white hair. Instead, Islam instructs us to change its color, except for using black dye.

Question: Why was Fatimah (Radeyallahu Anha) buried at night, and what was the reason?

Answer: It is mentioned in Sahih Muslim that Fatimah (Radeyallahu Anha) was buried by her husband Ali (Radeyallahu Anhu) at night:



"When she passed away, her husband Ali ibn Abi Talib buried her at night" (Sahih Muslim 1759).

Historical accounts indicate that Fatimah, out of modesty, requested Asma bint Umais to prepare a covered bier for her and wished to be buried at night to ensure that no one could see her, in accordance with her wishes.

Question: If a woman gets her period during the time of Dhuhr and becomes pure at Maghrib, what is the ruling on making up the prayers?

Answer: A woman must make up the prayer of the time when her menstruation started. For example, if her menstruation began during Dhuhr, she will make up Dhuhr after becoming pure. She will also offer the prayer of the time she became pure, along with any prayer that is combined with it. For instance, if she became pure during Asr, she will offer both Dhuhr and Asr.

Question: Is it permissible to backbite a disbeliever?

Answer: We are prohibited from backbiting our fellow Muslim brothers, but exposing the disbelief, shirk, and sinful behavior of



disbelievers is not considered backbiting. This is to warn others and help guide the disbelievers to the right path. However, scholars have prohibited backbiting about a Dhimmi (a non-Muslim living under Muslim protection).

Question: Should women wait until after the Friday khutbah to pray?

Answer: Friday prayer is not obligatory for women. If a woman prays at home on Friday, she should perform the Dhuhr prayer when the time for prayer begins. There is no need to wait for the Adhan or khutbah to end. However, if she responds to the Adhan, she will be rewarded.

Question: Farhat Hashmi mentioned that every believer will have a shade on the Day of Judgment. However, it is commonly known that only seven categories of people will have shade. What is the reality?

Answer: I do not know if this statement was made by Farhat Hashmi or not, but if anyone has said it, they have made a mistake.



Let's look at the reality of this matter. The Messenger of Allah (ﷺ) said:

“People will sweat on the Day of Resurrection until their sweat goes into the earth seventy cubits deep, and it will reach up to their mouths and ears.” (Sahih Bukhari: 6532)

In such a condition, Allah will grant His shade to seven types of people on the day when there will be no shade except His. Among those seven types of people, one will be a person who gives charity. The Prophet (ﷺ) said:

"A man who gives charity and conceals it so much that his left hand does not know what his right hand has given." (Sahih Bukhari: 1423)

In other words, charity is a means to attain the shade of Allah's Throne. This concept is explained in other Hadiths as well.

"Every person will be in the shade of his charity until people are judged, or until their affairs are decided." (Sahih Ibn Khuzaymah: 2431, graded authentic by Albani according to the conditions of Muslim)



"Indeed, charity extinguishes the heat of the grave for its people, and surely, a believer will be in the shade of his charity on the Day of Resurrection." (Sahih al-Targheeb: 873)

These Hadiths do not mean that every believer will have shade on the Day of Resurrection, but rather that charity is a cause for the shade of Allah's Throne. Whoever gives charity will deserve this shade because of it, and a person who gives charity is one of the seven types of people who will be granted the shade of Allah's Throne.

Besides these seven categories, there is another Hadith. The Messenger of Allah (ﷺ) said:

"Whoever gives respite to a debtor in difficulty or forgives him, Allah will shade him in His shade." (Sahih Muslim: 3006)

Question: Can women gather at home and perform the funeral prayer in congregation?



Answer: Women can perform the funeral prayer. Abu Salma bin Abdulrahman narrates that when Saad bin Waqqas (RA) passed away, Aisha (RA) said:

"Bring his body into the mosque so that I may also perform the funeral prayer for him." (Sahih Muslim: 973)

The best prayer for women is at home, so if women gather at home after the washing and shrouding of the deceased and perform the funeral prayer in congregation, there is no harm. If they wish to perform it in the mosque with men, there is also no harm, as evidenced by the hadith of Aisha (RA) mentioned above, which proves that women can perform the funeral prayer in the mosque.

Regarding this, Sheikh Ibn Uthaymeen was asked whether women can gather at home and perform the funeral prayer. He replied that there is no harm if women perform the funeral prayer with men in the mosque or at home. Women are not prohibited from offering the funeral prayer, but only from visiting graves. (Majmoo' Fatawa Ibn Uthaymeen: 17/157)

Question: What is the method of prostration for women?



Answer: There is no difference between the prayer of men and women in terms of standing, bowing, and prostration. The Prophet (ﷺ) instructed both men and women to "pray as you have seen me praying." The way the Prophet (ﷺ) taught us to perform prostration does not differentiate between men and women. According to the Hanafis, women should keep their arms close to their bodies and their stomachs close to their thighs during prostration. However, there is no evidence for this except from the statements of men. Prostration should be performed on eight body parts, with the nose touching the ground, arms separated from the sides, and hands placed in line with the shoulders. In prostration, the whiteness of the armpits should be visible, and there should be enough space between the arms for a goat to pass. Men are prohibited from resting their arms on the ground like a dog, and this applies to women as well. Those who argue that women should cover more and prostrate differently are contradicting the hadith. The modesty commanded by the Prophet (ﷺ) is sufficient for a believing woman.

Moreover, Islamic attire ensures that no part of a woman's body is revealed during prayer or otherwise. The best prayer for women is at home, where there is the most privacy, and the best position in congregation is at the back of the rows. These teachings of Islam are comprehensive and sufficient for women.



Question: If a wife passes away and the dowry has not been paid, what should be done, or if the husband passes away without having paid the dowry, how will the dowry be paid?

Answer: If the wife passes away without having received her dowry, it is the right of her heirs. The husband must pay the dowry, and it will be distributed among the heirs. If the husband passes away without having paid the dowry, the wife is entitled to receive her dowry from the inheritance before it is distributed among the heirs.

Question: If a woman dies in an accident, can she be called a martyr?

Answer: Someone who dies in an accident is like a person who drowns or is crushed by debris. The Prophet (ﷺ) said that those who drown or are crushed by debris are martyrs. Therefore, while we cannot say for certain, we can refer to someone who dies in an accident as a martyr, Insha'Allah. Sheikh Ibn Baz and Sheikh Ibn Uthaymeen have also stated that those who die in accidents can be considered martyrs.



Question: If someone vows that whenever they visit Mecca, they will perform Umrah on behalf of their mother, is this vow valid, and if so, how can they fulfill such a difficult vow?

Answer: There is no goodness in making vows, but if someone makes a vow that does not involve sin, they must fulfill it. Continuously performing Umrah on behalf of one's mother is not valid. One Umrah on behalf of a deceased person is sufficient. The person should perform one Umrah for their mother and, in the future, perform Umrah for themselves. After fulfilling this vow once, they should frequently seek forgiveness for their mother. If the vow is too difficult, they should offer expiation, as the Prophet (ﷺ) said:

"The expiation for a vow is the same as for an oath." (Sahih Muslim: 1645)

Question: Does a woman who seeks khula receive financial support during her waiting period?



Answer: A woman who has sought khula is not obligated to spend her waiting period in her husband's home, though she may choose to. The husband is not responsible for her financial support during the waiting period. When Fatima bint Qays (RA) was granted khula, the Prophet (ﷺ) said:

"You are not entitled to any support unless you are pregnant."
(Sahih Abu Dawood: 2290)

This hadith shows that a woman who has sought khula is not entitled to financial support from her former husband, except in the case of pregnancy, in which case the husband is responsible for her living and food expenses.

Question: If a Muslim girl marries a non-Muslim boy and she remains steadfast in her Islam, will she inherit from her father's estate?

Answer: If a Muslim girl marries a non-Muslim boy and continues living with him, it implies that she is satisfied with his religion; otherwise, she would not engage in such a relationship. A person who is content with a non-Muslim's religion is considered a non-



Muslim, and thus she is not entitled to inherit from a Muslim's estate. The Prophet (ﷺ) said:

"A Muslim does not inherit from a disbeliever, nor does a disbeliever inherit from a Muslim." (Sahih Bukhari: 6764)

Question: Can a husband and wife view each other's private parts via video call on Emo if they have been apart for several months?

Answer: It is permissible for a husband and wife to view each other's private parts, as it is part of the blessings and favors of Allah. However, viewing each other naked via a video call on Emo may lead to temptation, harm, and indecency.

Firstly, it is possible that the service provider might record not only our conversations but also videos, making such actions impermissible for the couple.

Secondly, if they are naked on a video call, it is possible that someone might see them or hear inappropriate sounds and sensations, even if it's just children at home, which is also a religious concern.

Thirdly, if the couple is apart and engages in such behavior, it could incite sexual desire that may lead to sinful acts. When



couples are apart, the possibility of seeking to fulfill sexual desires through improper means, such as viewing pornography or masturbation, exists. This is a very undesirable situation. Therefore, couples should avoid viewing each other's private parts on video calls.

Question: I have a neighbor who has a cat named Aisha. Is this appropriate?

Answer: A cat is an animal, and Aisha is the name of the Prophet's wife, a respected human being. Since Allah has given humans superiority over animals, it is not appropriate to name animals after revered human names. However, animals can be given specific names, as the Prophet's camel was named 'Udhbah. (Sahih Bukhari: 2872)

Question: How can one avoid the harm and bad speech of a foul-mouthed woman when in constant contact with her and she is unresponsive to advice and admonition?

Answer: The Prophet (ﷺ) described three stages to eliminate evil. The first stage is to take action to stop the foul-mouthed woman



from her abusive language. If action cannot be taken, then one should advise her verbally to the best of their ability, and take any appropriate steps, such as bringing her to Islamic gatherings, listening to scholarly lectures, providing books, and offering advice. If advice proves ineffective and she does not stop her foul language, the final stage is to detest this behavior in one's heart and maintain silence. Allah says: "And when the ignorant address them, they say [words of] peace." (Qur'an 25:63) Here, saying 'peace' means remaining silent in the face of ignorance. The Qur'an further states: "And when they pass by ill speech, they pass by with dignity." (Qur'an 25:72) This means to maintain silence in the face of bad speech. Whoever maintains silence will be protected from trials. The Prophet (ﷺ) said: "Whoever remains silent will be saved." (Sunan al-Tirmidhi: 2501)

Question: Can a wife use her husband's name?

Answer: A wife can use her husband's name, refer to him with a patronymic based on their children, or call him by a name he loves. It is up to the husband to decide his preference—whether to be called by his name or another name. The wife should follow his preference to ensure he feels happy and there are no negative feelings.



Question: If a woman has undergone surgery for three children, is it permissible to have sterilization if she becomes pregnant for the fourth time?

Answer: Sterilization depends on the circumstances. If trusted doctors recommend it to prevent serious health risks, and the husband agrees, then sterilization may be permissible. There are several methods of sterilization, and the easiest method should be chosen to avoid future risks. If it is necessary to remove the uterus entirely, it is also permissible under such circumstances.

Question: If a woman's hand touches her child's private part while cleaning, will her wudu (ablution) be invalidated?

Answer: There is evidence that if the hand touches the private part directly without any covering, wudu is invalidated. The Prophet (ﷺ) said: "If any of you touches his private part and there is no barrier between his hand and it, he must perform wudu." (Sahih al-Jami: 362) Some scholars who restrict the invalidation of wudu to cases of sexual desire or consider wudu as merely recommended



are contrary to this hadith. Since the hadith states the requirement of wudu directly without any conditions, the scholars who state that touching a child's private part invalidates wudu are correct. The Permanent Committee's response also confirms that touching the private part directly, whether from a child or an adult, invalidates wudu because it is established that the Prophet said: "Whoever touches his private part, he should perform wudu." The same ruling applies to both one's own and another's private parts. (Fatwa al-Lajna al-Daima: 5/265)

Question: Can we buy dolls for children to play with in our homes?

Answer: There is no difference of opinion that it is not permissible to keep images of living beings in homes without necessity, as the Prophet Muhammad (ﷺ) warned against making images. However, children are allowed to play with toys. In Sahih Bukhari, it is narrated by Aisha (Radeyallahu Anha) who said:

"I used to play with dolls in the presence of the Prophet (ﷺ) and I had friends who used to play with me. When the Messenger of Allah (ﷺ) would enter, they would hide, but he would send them to me so that they could play with me." (Sahih Bukhari: 6130)



It is also mentioned in Abu Dawood that she had a horse with wings made of cloth. (Sahih Abu Dawood: 4932)

These hadiths indicate that children, both boys and girls, are allowed to play with dolls. However, certain points should be kept in mind: toys should not be kept for decoration purposes, like cars or houses. Avoid toys that resemble living beings closely, such as those with fully formed eyes, ears, nose, and voice, as well as figures of monkeys, dogs, pigs, etc. The best toys are those depicting natural scenery and non-living objects, such as cars, tools, kitchen, and household items.

Question: Can a husband hide his salary from his wife to fulfill the rights of parents and other relatives?

Answer: A husband is not obligated to disclose his salary to his wife if there is goodness in keeping it hidden. The wife's concern should be the fulfillment of her needs. However, if there is no harm or discord in revealing the salary, then sharing it in the interest of good marital relations is preferable and can be seen as a positive gesture.

Question: What is the ruling on women practicing yoga?



Answer: Yoga is purely a Hindu practice, and its teachings and encouragement are found in Hindu religious texts such as the Vedas. Hindu sages and followers also practice yoga and promote its teachings. It is impermissible for a Muslim, whether male or female, to adopt religious practices from other nations, and since yoga is a part of the Hindu religion, it is not permissible for Muslim men or women to practice it.

Question: Can a woman greet a male shopkeeper with salaam?

Answer: Salaam is a greeting of peace and safety, and the Prophet (ﷺ) instructed Muslims to spread it. A man can greet another man, and a woman can greet another woman. Men may also greet their mahram women (those they cannot marry), and women can greet their mahram men. However, as for a woman greeting a male shopkeeper, it is permissible if there is no fear of temptation, such as an elderly woman greeting a male shopkeeper, or if a group of women greet a shopkeeper. However, a young or beautiful woman greeting a male shopkeeper is not allowed, as it could lead to temptation. Therefore, if there is a risk of temptation, a woman should not greet a man, but if there is no risk, she may greet him.



Question: If someone is making up a missed fast and becomes ill, can they break their fast?

Answer: If someone is making up a missed obligatory fast and falls ill or faces any other valid excuse, they can break their fast. For voluntary fasts, they can be broken even without any excuse.

Question: Do jinns have intercourse with the women of the descendants of Adam?

Answer: This is a subject of significant disagreement among scholars. Some have said that jinns do have intercourse with the women of the descendants of Adam, while others have rejected this claim due to the lack of any explicit and authentic evidence to support it. Moreover, this issue falls under the category of unseen matters, for which clear evidence is required.

It is true that jinns can dominate inattentive humans, participate in their food and drink, run through their blood, enter their bodies, and cause various harms, including playing with women. However, there is no authentic and explicit evidence to support the claim that jinns have intercourse with human women.



The verse of the Qur'an:

Translation: "There are chaste maidens in Paradise, whom neither man nor jinn has touched before them." (Al-Rahman:56)

And the verse:

Translation: "Share with them in wealth and children, and make promises to them." (Al-Isra:64)

These verses are not explicit evidence for this claim, and when it comes to unseen matters, explicit evidence is required.

The narration that Sheikh Albani deemed very weak says:

"The Hour will not come until the children of jinn are abundant among you from your women." (Al-Silsila al-Da'ifa: 5776)

Similarly, it is mentioned:

"The effeminate ones are the children of jinn."

When Ibn Abbas was asked about this, he said: "Allah and His Messenger prohibited a man from approaching his wife during her menstruation, but if a man does so, the devil overtakes her, and she



becomes pregnant from him and gives birth to an effeminate child."

Ibn 'Adi declared this statement unreliable. (Al-Kamil fi al-Du'afa: 9/58)

There are many other statements cited, including a well-known one from Mujahid bin Jabr Al-Makki:

"When a man has intercourse and does not say 'Bismillah', the jinn clings to his urethra and joins him in the intercourse. This is the meaning of the verse: 'None touched them (in Paradise) before them, neither man nor jinn.'"

Sheikh Albani deemed this narration weak and disconnected (Al-Silsila al-Da'ifa: 5777).

Additionally, the narration mentioning a satanic feeling in the anus during prayer is not authentic. However, the narration where movement in the anus (expelling air) is mentioned without the involvement of Satan is authentic. (Sahih Abi Dawood: 177)

As for seeking refuge with Allah from Satan when entering the bathroom or during intercourse, this is not a clear indication that Satan can have intercourse with human women.



In summary, there is no explicit and authentic evidence to support the claim that Satan has intercourse with the women of Adam. Likewise, the notion that Satan marries humans and has offspring is not correct.

I advise my sisters to always maintain purity, be consistent in their prayers, observe the morning and evening remembrances, and regularly recite the daily supplications to protect themselves from Satan's influence and dominance.

Question: What is Leukorrhea, and what are its rulings?

Answer: Leukorrhea refers to the conscious or unconscious discharge of fluid from a woman's private parts due to a disease in the reproductive organs.

A woman suffering from leukorrhea should know how it affects her state of purity.



Firstly: The fluid discharged due to leukorrhea is considered pure, meaning there is no need for a woman to wash her private parts or clothes due to this discharge.

Secondly: This discharge invalidates ablution (wudu), meaning that if fluid exits the private part, the ablution will be broken.

Thirdly: Some women may have a minor discharge, such that they can perform one prayer with a single ablution. Others may experience continuous discharge. In this case, after performing ablution for one prayer, they can offer the obligatory and optional prayers for that time period without the discharge affecting their prayer. This is similar to the ruling of a woman with prolonged menstrual bleeding (istihadha). In cases of continuous discharge, a woman should perform ablution for each prayer, and with that ablution, she can complete her prayer for that time.

Question: If a man has two mothers-in-law, is the stepmother-in-law also a mahram (non-marriageable)?

Answer: The stepmother-in-law is not a mahram (non-marriageable) for the son-in-law. Only the biological mother-in-law is a mahram. Therefore, the stepmother-in-law must observe hijab, avoid seclusion with the son-in-law, and she cannot travel



with him. If the husband passes away, she may marry her stepson-in-law if she wishes.

Question: Can a woman undergo cupping (hijama) from a male doctor, and vice versa?

Answer: Sheikh Ibn Uthaymeen, may Allah have mercy on him, mentioned that it is permissible for a man to expose his private parts in front of a female doctor and for a woman to do the same in front of a male doctor for medical treatment, but under two conditions. The first condition is that there should be no fear of temptation (fitnah), and the second condition is that there should be no seclusion (khalwa).

Other scholars have also mentioned additional conditions for exposing the 'awrah (private parts) of one gender to the other in cases of necessity. The summary of these conditions is that if a woman needs treatment and no skilled female doctor is available, she may seek treatment from a male doctor, but a mahram (close relative) must be present to ensure there is no seclusion and to protect against temptation.



Question: If a woman performs ablution and then applies makeup, will her ablution remain valid for prayer?

Answer: Yes, her ablution will remain valid, and she can perform her prayer with that ablution. It is also important to note that while makeup is permissible, for prayer, a woman should prioritize modesty, covering herself properly, and beautifying her inner self through sincere intentions, humility, and devotion in her worship.

Question: If a woman receives Khula and menstruates on the same day, when will her 'iddah (waiting period) end?

Answer: First, we need to clarify whether Khula is valid during menstruation. The answer is yes, Khula will still be valid during menstruation. There is, however, a difference of opinion among scholars regarding the 'iddah for Khula. The most correct view is that the 'iddah for Khula is one menstrual cycle, and the period in which Khula was granted will not count. Instead, once the woman becomes pure from that period, her next menstruation will mark the completion of her 'iddah. Ibn Qudamah wrote in Al-Mughni that if a divorce occurs during menstruation, it will not count toward the 'iddah, and there is no disagreement among scholars on this point.



Question: Can a woman pray with her hair tied in a bun?

Answer: In Sahih Muslim (2128), it is mentioned as a trait of the women of Hell: "Their heads will be like the humps of camels inclined to one side." Scholars have interpreted this in various ways, one of which Imam Nawawi attributes to Qadi, meaning gathering the hair into a bun on the top of the head resembling a camel's hump. Thus, it is not permissible for a Muslim woman to make such a hairstyle, whether in prayer or outside it. If a woman, out of ignorance, prayed in such a condition, provided her hair was covered, her prayer is valid, and there is no need to repeat it. However, this act is not appropriate either during or outside prayer, and she should refrain from this practice in the future.

Question: What is the ruling on a woman leaving the house without her husband's permission?

Answer: Allah commands women to remain settled in their homes, as stated in the Quran: "And stay in your houses" (Surah Al-Ahzab: 33). Hence, the hadiths indicate that women should seek permission before leaving the house. In Sahihain, it is narrated that when Aisha (RA) wanted to visit her parents' house, she asked the



Prophet (ﷺ), "Do you permit me to go to my parents?" (Sahih Al-Bukhari: 4141, Sahih Muslim: 2770). The Prophet (ﷺ) also said, "If your wives ask for permission to go to the mosque at night, grant them permission." (Sahih Al-Bukhari: 865). From these and similar texts, it becomes evident that a wife should not leave the house without her husband's permission. If the husband specifically forbids her from going out, doing so would be considered disobedience and a sin.

Question: Is it permissible for a young woman to learn Quran recitation from a male teacher?

Answer: It is permissible for men to learn from women and for women to learn from men, as both scenarios existed during the time of the Prophet (ﷺ). The Companions would ask questions of the wives of the Prophet, and the female Companions would ask the Prophet himself. However, in some communities, young girls study in front of male imams or teachers without a veil, sometimes in private, which can lead to temptation. This inappropriate and impermissible method of learning should be eliminated from society. As for learning from behind a screen, without mixing or seclusion, and following the Islamic guidelines, this is permissible. Women can learn from men in such a setup.



Question: If ants become troublesome in the home, should they be killed?

Answer: The Prophet (ﷺ) forbade the killing of ants, as narrated by Ibn Abbas (RA): "The Prophet (ﷺ) forbade the killing of four creatures: ants, bees, hoopoes, and shrikes" (Sahih Abu Dawood: 5267). In the commentary of this hadith in Awn al-Ma'bood, it is mentioned that harmful ants may be killed. This specifically refers to the larger Suleimani ants, which are less harmful, whereas smaller ants are more harmful and may be killed. Imam Malik said that if ants are harmful and there is no other way to prevent their harm except by killing them, then it is permissible to do so. In summary, harmful small ants in the home can be killed.

Question: Can a father marry his son's sister-in-law?

Answer: A father marrying his son's sister-in-law is permissible, as she is not among the women prohibited for him to marry.

Question: Can one play Quran recitation on tape while working in the house to benefit from the recitation?



Answer: In Surah Al-A'raf, Allah commands: "When the Quran is recited, listen to it attentively and be silent." This was instructed because disbelievers would make noise when the Quran was recited, as mentioned in Surah Fussilat. The etiquettes of listening to the Quran include paying attention and reflecting on its meanings. If women wish to quietly listen to the Quran while working in the kitchen or house, there is no harm in it. However, if there is noise and commotion, then playing the Quran would not be appropriate as it could be seen as disrespectful. The main objective is to listen attentively and reflect on its meanings. For those who do not understand Arabic, merely listening with attention can still bring reward.

Question: What is the ruling on a menstruating woman doing ablution and sitting in the mosque courtyard?

Answer: Allah says in the Quran: "And (do not approach the mosque) while you are in a state of sexual impurity, except passing through." (Surah An-Nisa: 43). One interpretation of this verse by scholars is that a person in a state of major impurity (janabah) should not sit in the mosque unless passing through. There is no difference of opinion that a person in need can pass through the



mosque or enter for a short time. However, whether they can sit for an extended time is debated. Some scholars have said that performing ablution lessens the impurity, and thus, a person in a state of janabah can sit in the mosque after doing wudu.

Question: What is the ruling on having intercourse before performing ghusl after menstruation?

Answer: In Surah Al-Baqarah, verse 222, Allah commands that during menstruation, one should avoid relations with women and only approach them after they become pure. Scholars have differed on whether intercourse is permissible after the end of menstruation or only after performing ghusl (ritual purification). The preferred opinion is that intercourse should only take place after the woman becomes pure and has performed ghusl. Ibn Kathir, in his interpretation of the mentioned verse, has stated that scholars are unanimous on this ruling.

Question: Is it permissible for a husband and wife to sing to each other out of love?

Answer: Singing itself is not forbidden, but vulgar, false, or obscene speech is prohibited, as well as singing accompanied by musical instruments or dancing. Simple and proper words recited



melodically are not forbidden, so a husband and wife can sing appropriate words to each other.

Question: If a woman prays in congregation, will she receive the same reward as men?

Answer: A woman's prayer in her home is better, even if she prays alone. The reward of 27 times for praying in congregation is specific to men, as they are commanded to pray in congregation, whereas women are not. For women, praying in congregation is permissible but not obligatory or superior to praying alone.

Question: If a husband and wife want to reconcile after khula, what is the procedure?

Answer: After khula, the husband does not have the right to take back his wife as in a regular divorce because khula is not considered a divorce but rather a dissolution of the marriage. However, the husband and wife can reunite during the iddah (waiting period) or even after, but only through a new marriage contract and dowry with the woman's consent.



Question: What is the ruling if a husband has intercourse with his wife during her postpartum period (nifas)?

Answer: The ruling for having intercourse during menstruation or nifas is that the husband must give charity equivalent to one or half a dinar and sincerely repent to Allah.

Question: If a husband and wife, while living apart, share their good deeds with each other, would this be considered showing off?

Answer: If the purpose is merely to inform each other, such as the wife saying she is praying or reading Quran or the husband saying he distributed zakat, then there is no issue. However, if the intention is to seek praise, it should be avoided. One must be cautious, as even an innocent statement can lead to showing off, especially since Satan can influence a person's intentions.

Question: Is it prohibited for a woman to stay alone at home, especially when the husband is away?

Answer: Staying alone in one's home in a populated area is not blameworthy. What is undesirable is completely isolating oneself



from people, meaning not interacting with others. The Prophet (ﷺ) said:

"The believer who mixes with people and bears their harm is better in reward than the one who does not mix with people and does not bear their harm." (Sahih Ibn Majah: 3273)

Question: What is the ruling on praying near someone who is sleeping?

Answer: The misconception stems from the fact that funeral prayers are performed with the deceased in front, which leads people to think it is wrong to pray near a sleeping person. This belief is incorrect. Aisha (RA) narrated:

"The Prophet (ﷺ) would pray while I was lying on the bed in front of him, and when he wanted to pray Witr, he would wake me up, and I would pray Witr." (Sahih Bukhari: 997)

Therefore, there is no issue with praying near someone who is sleeping.

Question: Is an aunt like a mother, and is an uncle like a father?



Answer: Yes, the aunt is like a mother. The Prophet (ﷺ) said:

"The maternal aunt is in the position of a mother." (Sahih Bukhari: 2699)

As for the uncle, it is reported:

"The paternal uncle is like a father." (Sahih al-Jami': 4142)

Question: Should a husband observe mourning for his wife as a wife does for her husband?

Answer: Mourning is specific to women; there is no mourning required for men.

Question: In today's era of widespread immorality, should a young woman veil herself from her father-in-law?

Answer: There is no veiling from the father-in-law because he is a mahram (non-marriageable relative). However, if a woman knows her father-in-law to be of bad character, she should take precautions to protect herself.



Question: Is there a waiting period ('iddah) for the wife of a martyr?

Answer: Allah Almighty says:

"And those among you who die and leave behind wives should keep themselves in waiting for four months and ten days" (Surah Al-Baqarah: 234).

According to this command, every woman whose husband passes away, whether due to natural death, murder, or martyrdom, must observe a waiting period of four months and ten days, except for pregnant women. The waiting period for a pregnant woman is until the birth of the child, i.e., her waiting period is complete once she delivers.

There is a narration in the Sunan Arba'a about Zainab bint Ka'b bin Ujah, whose husband Abu Sa'id al-Khudri was martyred (killed by a slave). The Prophet (ﷺ) instructed her to observe a waiting period of four months and ten days (Sahih Abi Dawood: 2300, Sahih Tirmidhi: 1204, Sahih Nasa'i: 3532, Sahih Ibn Majah: 2031).



Question: What is the ruling on a woman asking for khula without any valid reason?

Answer: Marriage is a source of peace for both men and women, and it is based on noble principles. Anyone who seeks to dissolve this bond without reason, be it the man or the woman, will be sinful in the eyes of Allah. There is a severe warning for women in this matter. The Prophet (ﷺ) said:

"Any woman who asks her husband for divorce without any harm compelling her to do so, the fragrance of Paradise is forbidden to her" (Sahih Abi Dawood: 2226).

This is regarding divorce. As for seeking khula without a valid reason, it is considered a sign of hypocrisy. The Prophet (ﷺ) said:

"Those women who seek to separate from their husbands without necessity, they are the hypocrites" (Sahih Al-Jami': 1938).

However, if a woman finds her husband lacking religiously, morally, socially, or in manhood, she may seek khula without sin.



Question: How should a woman perform masah (wiping) over her head if she fears her hair will become disheveled, or her head might become exposed due to thick hair?

Answer: There is no difference between men and women in how they perform masah. Allah Almighty has commanded:

"Wipe over your heads" (Surah Al-Ma'idah: 6).

This command includes both men and women. The Prophet (ﷺ) taught that one should pass wet hands from the front of the head to the nape and then back to the front again. The index fingers should be used to wipe the inner ears, and the thumbs for the outer ears.

A woman does not need to uncover her hair, nor does she need to undo her braid. She can wipe her hair under her scarf. If no non-mahram men are present, there is no issue with her head becoming exposed or her hair being disheveled.

Question: If a wife initially forgives the dowry but later demands it, what is the ruling on this?



Answer: If a woman was forced to forgive her dowry due to threats or fear of divorce from her in-laws or husband, and she forgave it under compulsion, then this forgiveness is invalid, and the husband remains obligated to pay the dowry. If the wife demands it, it must be given, and even if she does not demand it, the husband must still pay it.

However, if the wife, of her own free will, forgave the dowry or gifted it to her husband after receiving it, she has no right to demand it again. As Allah says:

"And give the women their dowries willingly. But if they, of themselves, give up to you something of it, then take it with contentment and ease" (Surah An-Nisa: 4).

This verse indicates that if a wife willingly forgoes part or all of the dowry, it becomes lawful for the husband. She cannot demand it again.

Question: A woman is menstruating but wants to join the congregational prayer out of shyness. Is this permissible?



Answer: Allah Almighty and His Messenger (ﷺ) have not been shy about explaining the rules of the religion, even when it comes to sensitive matters like menstruation. The women during the Prophet's time did not hesitate to seek knowledge about such topics.

Allah mentions in the Qur'an that people asked the Prophet about menstruation, and sayyada Aisha (Radeyallahu Anha) reported that in the time of the Prophet, when we menstruated, we were only ordered to make up for fasting and not for prayers.

The point is that when a woman is menstruating, she should not offer prayers out of shyness. The Prophet (ﷺ) forbade menstruating women from praying and fasting. He said:

"Isn't it true that when a woman menstruates, she does not pray or fast? That is her deficiency in religion" (Sahih Al-Bukhari: 1951).

If a woman knowingly prays while menstruating, she should repent and seek forgiveness from Allah and refrain from doing so in the future.



Question : What is the ruling on dressing young girls in sleeveless and flashy clothes, which is common nowadays?

Answer: We must be mindful when choosing clothes for our daughters. We should remember that we are Muslims, and many ready-made clothes for girls these days are designed for indecent women. From an early age, we should raise our daughters in an Islamic environment. Islam has commanded us to provide proper upbringing to our children.

If a girl becomes accustomed to wearing colorful, revealing clothes in childhood, how will she observe modesty later on? Given the widespread corruption and immorality today, it is crucial to instill good values in our daughters from childhood, to protect them from evildoers and the evil eye.

Therefore, we should ensure our daughters grow up in an Islamic environment.

Question: Is it permissible to employ a non-Muslim maid in the house?



Answer: Whether the maid is Muslim or non-Muslim, there are potential risks involved. If the work can be done while observing Islamic boundaries, there is no harm in employing a maid for household chores. The most important Islamic boundary is the avoidance of mixing between men and women.

If the maid interacts with the men of the house, serves them food, or works in close proximity to them, it is not permissible to employ her. There should be strict caution in such situations. Ideally, a Muslim maid should be employed, who can observe cleanliness, modesty, and uphold Islamic values.

Question: A man had two wives, one living with him and the other living separately. Upon the husband's death, do both wives observe the waiting period or only the one who lived with him?

Answer: Whether a man had two, three, or four wives (Islam permits up to four), all wives must observe the waiting period after the husband's death, regardless of whether they lived with him or separately.



Question: Can a woman in mourning for her husband's death go to the Eid prayer grounds and wear new clothes or adornments on Eid day?

Answer: When Zainab bint K'ab bin Ujra's husband was martyred, she sought permission from the Prophet (ﷺ) to visit her relatives and brothers. The Prophet (ﷺ) instructed her:

"Stay in the house where the news of your husband's death reached you until the specified time (iddah period) is complete."

(Sahih Ibn Majah: 1664)

This hadith and other similar narrations indicate that a woman in mourning for her husband must observe the mourning period (iddah) in her husband's house, without leaving except for an essential need.

When asked about a widow attending the Eid prayer during her iddah, Sheikh Ibn Uthaymeen (may Allah have mercy on him) responded that it is not permissible for a woman whose husband has died to leave her home for Eid prayer, visits to neighbors, or any other similar reason. She must remain in her home throughout the mourning period.



(Fatawa Nur 'ala al-Darb)

Based on this, a woman should not leave her home for Eid prayer during her mourning period, nor should she use adornments on this day, as she is in a state of mourning, and adornment is prohibited during this time.

Question: What is the ruling on performing wudu (ablution) for the deceased?

Answer: When washing a deceased person, first, impurities are cleaned, and then wudu is performed. Performing wudu for the deceased is not obligatory but is recommended, just as it is recommended during regular purification baths.

Umm Atiyah (Radeyallahu Anha) narrated that when the Prophet (ﷺ) instructed them on washing his daughter (Zainab Radeyallahu Anha), he said:

"Begin with her right side and the places of wudu. (Sahih Bukhari: 167)



Sheikh Ibn Uthaymeen rahimahullah explained that after cleaning impurities from the body, performing wudu is recommended for the deceased. It is not obligatory, as indicated by the case of a Companion who died after falling from his camel. The Prophet (ﷺ) instructed them to wash him with water and lotus leaves but did not instruct them to perform wudu for him.

(Al-Sharh Al-Mumti')

Question: What is the ruling on seeking help from non-Muslims in washing and shrouding the deceased?

Answer: It is better and preferred for Muslims to carry out all the tasks related to washing and shrouding the deceased. However, in unavoidable situations, it is permissible to seek some help from non-Muslims for certain tasks, such as fetching supplies. However, direct assistance in the washing and shrouding process should not be sought from them.

Sheikh Salih Fawzan has stated that it is not permissible for a non-Muslim to wash a Muslim because the washing of a deceased person is a form of worship, and a non-Muslim cannot perform acts of worship on behalf of a Muslim.



Question: Is blood after an operation considered an impediment to prayer and fasting?

Answer: The blood that comes after childbirth, whether the birth is through surgery or naturally, is considered postpartum bleeding (nifas). Therefore, as long as the postpartum bleeding continues, a woman must refrain from prayer and fasting. Once the bleeding stops, she must perform a purification bath (ghusl) and then resume prayer.

Question: Can a wife inquire about her husband's male companions to prevent discord between them and avoid spreading evil in society?

Answer: A wife indeed has the right to inquire about the religious and moral conduct of her husband's friends, especially if she suspects that they may cause discord between her and her husband or lead him astray. If it becomes evident that a certain person is causing problems between them or leading her husband down the wrong path, she can urge her husband to avoid that person.



The Prophet (ﷺ) said:

"Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart, and that is the weakest of faith."

(Sahih Muslim: 29)

Question: As some people say "Huwa al-Shafi" (allahu shafi allahu kafi) when taking medicine, is this a supplication for taking medicine, or is there another specific supplication for this?

Answer: There is no specific supplication from the Prophet (ﷺ) regarding taking medicine. The phrase "Huwa al-Shafi" ("He is the Healer") is often written by Muslim physicians at the beginning of prescriptions, which has led to its common usage. In essence, "Huwa al-Shafi" is an expression of belief that the medicine itself does not bring healing; rather, healing comes only from Allah.

Before eating, drinking, or taking medicine, one should say "Bismillah" as per the hadith. Umm al-Mu'minin Aisha (RA) narrated that the Prophet (ﷺ) said:

"When one of you eats, let him mention the name of Allah (Bismillah). If he forgets to mention Allah's name at the beginning,



let him say: 'Bismillah, awwalahu wa akhirahu' (In the name of Allah, at its beginning and end)."

(Sahih Abu Dawud: 3667)

Question: If someone recalls a deceased loved one and begins to cry, what should they do to find comfort?

Answer: Crying over a deceased loved one is a natural human response and is not something that can easily be prevented. Some loved ones may be remembered for years. Crying for a deceased person is not sinful, as long as it does not involve wailing, tearing of clothes, or shouting.

If someone remembers the deceased and feels like crying, they should frequently make istighfar (seek forgiveness) for them, as this elevates the status of the deceased. Additionally, they can give charity on behalf of the deceased.

Most importantly, remembering the deceased should remind us of our own mortality and inspire us to do good deeds, as no one is eternal in this world. This thought should bring comfort to the heart and motivate one to prepare for the Hereafter.



Question: If a poor woman cannot fast and is unable to give compensation (fidya), what is the ruling for her?

Answer: Fasting is obligatory on all Muslims, whether rich or poor. However, regarding financial matters, the rulings for the poor are different from those for the wealthy. If a poor woman cannot fast due to old age, she is not required to give fidya because of her poverty, just as she is not required to give Zakat al-Fitr. In fact, she herself is eligible to receive fidya and charity. Allah does not burden any soul beyond its capacity.

Question: Is the following hadith authentic: "If my mother were alive, and I were in prayer before Allah, and she called me, I would leave my prayer and go to her, showing the world the greatness of a mother"?

Answer: This story, which is often mentioned to highlight the virtue of a mother, is not authentic. Several similar narrations exist, but none are reliable. Some hadiths mention the Isha prayer. There is no authentic hadith that states one should break an obligatory prayer to respond to the call of one's mother or father. However, it is permissible to break a voluntary prayer for such a



reason, as indicated in Sahih Bukhari and Sahih Muslim in the story of Juraij. In cases of necessity, such as encountering a dangerous animal or a fire, even an obligatory prayer can be broken, but not merely at someone's call.

Question: Can a woman break her prayer if someone knocks on the door while she is praying at home?

Answer: If a woman is praying at home and someone comes to the door, she should not break her prayer. It is the responsibility of the visitor to inquire from other members of the household. However, one action that can be taken is to raise the volume slightly when reciting, or say "Allahu Akbar" a little louder, so the visitor realizes that she is in prayer.

Question: Can a woman perform I'tikaf at home?

Answer: Just as I'tikaf is prescribed for men, it is also prescribed for women. However, it should be noted that I'tikaf can only be performed in the mosque. If a woman wishes to perform I'tikaf, it must also be in a mosque, whether it is a congregational mosque or not. There is some discussion about the narration which states, "There is no I'tikaf except in a congregational mosque," but if



performed in a congregational mosque, it is preferable to avoid the need to leave for Jumu'ah prayers.

Question: If there is no mosque for women to perform I'tikaf in the neighborhood, and a woman wishes to perform I'tikaf, what should she do?

Answer: Allah has honored women by commanding them to stay in their homes to preserve their religion and dignity. Women can pray in the mosque, but Islam does not obligate them to do so like it does for men. This wise teaching brings great benefits. If there is no designated place for I'tikaf in the neighborhood, a woman should not perform I'tikaf, and she will receive the reward for her intention, InshaAllah. If the neighborhood women can arrange for a designated space or ask the men to do so, that would be beneficial. Many Muslims long to perform Hajj and Umrah, but not everyone gets the opportunity. We should always seek Allah's guidance in attaining goodness.

Question: Does vomiting a mouthful break the fast?

Answer: Whether vomiting is small or a mouthful, if it occurs involuntarily, the fast does not break. However, if one vomits intentionally, the fast is invalidated.



Question: Is this hadith authentic: "For the fasting person, at the time of breaking the fast, there is a supplication that will not be rejected" (Ibn Majah: 1775)?

Answer: Sheikh Al-Albani rahimahullah graded this hadith as weak. However, he authenticated the following hadith: "Three supplications are not rejected: the supplication of a fasting person, the supplication of an oppressed person, and the supplication of a traveler" (Sahih Al-Jami: 3030).

Question: Is it permissible to listen to speeches or Qur'an recitations from a mobile phone while doing household work? Can a woman listen to them while washing clothes in an attached bathroom using Bluetooth, and can she send blessings (Salat) upon hearing the Prophet's name?

Answer: It is permissible to listen to Qur'an recitation while doing household work, as long as one is attentively listening and there is no noise. However, it is not permissible to take a mobile phone into the attached bathroom or to listen to Qur'an via Bluetooth in the bathroom, nor is it permissible to recite Salat or mention



Allah's name there. If Qur'an recitation is playing in the house and the sound reaches the bathroom, there is no harm in that.

Question: Can a woman go to the mosque for Jumu'ah and Tarawih prayers, and is it necessary to have a mahram accompany her? What was the practice of the female companions (sahabiyaat) in this regard?

Answer: The Prophet (ﷺ) said, "Do not prevent the female servants of Allah from going to the mosques of Allah" (Sahih Bukhari: 900 / Sahih Muslim: 442). This hadith proves that women can attend Jumu'ah, Tarawih, and even the five daily prayers in the mosque. From the Prophet's time to today, women have been attending prayers in the Prophet's Mosque (Masjid al-Nabawi). In Sahih Muslim, it is mentioned that the companion Umm Hisham (RA) used to attend Jumu'ah prayers, and due to her regular attendance, she memorized Surah Qaf from hearing it in the Prophet's sermon. A mahram is not required for a woman to go to the mosque, as the mahram condition applies to travel.

Question: A few years ago, we performed Umrah and then went to Madinah. On our way back to Makkah, we did not assume Ihram from Madinah, but from the closest Miqat in Ta'if. Is there any expiation required for this?



Answer: There are two possibilities: If you went to Ta'if for some purpose and then decided to perform Umrah from there, there is no issue. However, if you had the intention to perform Umrah from Madinah and bypassed the designated Miqat until you reached Ta'if and assumed Ihram from there, then you are required to offer an expiation (Dam) for exceeding the Miqat. The Prophet (ﷺ) designated specific Miqats for different directions, and anyone passing them must assume Ihram from there. Some scholars suggest that if one passes by two Miqats, there is no harm in choosing the second one, but the majority opinion is that expiation is required, which is closer to the evidence.

Question: A sister asks if it is permissible to recite the Shahada (Kalima) for the deceased or if the deceased asks in a dream to recite the Kalima for them?

Answer: The deceased should not be sent rewards (Isal Thawab) through the recitation of the Kalima, nor should dreams be followed in such matters. The methods of sending rewards to the deceased that are established in the Quran and Sunnah should be followed. Reciting the Kalima for the deceased is not proven in the Quran or Hadith, so this should not be done.



Question: There are some well-known verses referred to as "Ayat al-Sakeenah" to remove grief and pain. Is it correct to recite these verses?

Answer: The entire Qur'an is a means to remove grief and pain. It is wrong to designate one or a few verses on our own for the specific purpose of removing distress. There is no evidence in the Qur'an or Hadith for "Ayat al-Sakeenah," and therefore, specifying these verses for removing grief and neglecting the rest of the Qur'an is incorrect.

Question: Is it permissible to give Zakat to female students for secular education?

Answer: Shaykh Ibn Uthaymeen rahimahullah wrote that if a student is dedicated to secular studies, they should not be given Zakat because they are working for the world and may pursue a career to earn a livelihood. Therefore, Zakat should not be given. However, I would like to add that if a poor female student (or male) seeks to benefit Muslims through permissible secular knowledge, they may be given Zakat.

Question: Can Zakat be used to make children memorize the Qur'an, and can teachers' salaries be paid with Zakat funds?



Answer: Zakat can be used for the religious education of poor children, and similarly, Zakat funds can be used to pay teachers' salaries if those teachers are from among the poor and needy.

Question: Is a divorce given during pregnancy valid?

Answer: Yes, a divorce given during pregnancy is valid. The evidence is found in the narration of Ibn Umar (Radeyallahu Anhu) in which he divorced his wife while she was menstruating. When this was mentioned to the Prophet (ﷺ), he said:

“Tell him to take her back, and then divorce her when she is pure or pregnant.” (Sahih an-Nasa'i: 3397).

Question: A woman missed a fast from last year and is a kidney patient. She wants to give the fidya (compensation) in the form of flour, but her father-in-law, who buys the flour, makes it communal. Can she give fidya from this or must she use her own money?

Answer: If the kidney patient is unable to fast or make up the missed fast, she must give fidya (one poor person per fast), and it can be given in the form of flour. If her father-in-law has no objection, there is no issue in giving from the communal food.



Question: Is it true that there is no accountability for wearing new clothes during Ramadan?

Answer: There is no basis for this claim.

Question: Can a girl go out with the Jamaat?

Answer: If you are referring to the Tablighi Jamaat, I would like to say that the current form of the Tablighi Jamaat is not permissible for men to join, and the matter is even more serious for women. Allah has commanded women to remain in their homes. While women are not forbidden from giving dawah, doing so in the specific form of the Tablighi Jamaat is an innovation, as there is no precedent for it in the Qur'an and Sunnah. It is surprising that those who see women going to mosques as a source of fitnah eagerly send them out on preaching missions, considering it virtuous.

Question: Is the supplication "Allahumma maghfiratuka awsa'u min dhunoobi wa rahmatuka arjaa 'indi min 'amali" (O Allah, Your forgiveness is vaster than my sins, and I have more hope in Your



mercy than in my deeds) correct, and does reciting it three times forgive all sins?

Answer: This supplication is narrated by Imam Hakim and Bayhaqi, but Shaykh Albani classified it as weak. (Da'eef al-Targheeb: 1007).

Question: Is it haram to hold onto dollars with the intention of selling them when their value increases?

Answer: Ma'mar ibn Abdullah ibn Nadhla (Radeyallahu Anhu) narrated that the Messenger of Allah (ﷺ) said:

“No one hoards goods except the sinner.” (Sahih Muslim: 1605).

This hadith indicates that it is sinful to hoard goods that people need, waiting for the price to increase to sell them. The same ruling applies to dollars, as they are needed for circulation. Hoarding them to sell at a higher price makes one sinful.

Question: Can women pray Tahiyat al-Wudu at home, and can the intention for Sunnah prayer and Tahiyat al-Wudu be combined?

Answer: Tahiyat al-Masjid and Sunnah al-Wudu are not independent prayers but rather performed upon entering the



mosque or after performing ablution. Therefore, they can be combined with other prayers. For example, if someone enters the mosque at the time of Duha prayer, they can combine the intention of Tahiyat al-Masjid and Duha. Similarly, one can combine the intention of Sunnah al-Wudu and other Sunnah prayers.

Question: After performing ablution for reciting the Quran, can one perform Tahiyat al-Wudu before recitation?

Answer: Yes, certainly. Whenever we perform ablution, we can offer two units (rak'ahs) of prayer with the intention of Sunnah al-Wudu. Ablution is not necessary for Quran recitation, but it is preferable. If you perform ablution for reciting the Quran and wish to offer two units of prayer, you can do so and then proceed with the recitation.

Question: Is there Zakat on jewelry that is used? Please clarify with evidence.

Answer: There is a significant scholarly difference of opinion on whether Zakat is obligatory on used jewelry. I follow the scholars



who believe Zakat is due on used jewelry. This is because certain Quranic verses and hadiths imply that gold and silver, regardless of their form, are subject to Zakat if they reach the nisab (minimum threshold). There is also a specific hadith about paying Zakat on jewelry. In a hadith reported in Abu Dawood (no. 1563) graded as Hasan, a woman came to the Prophet (ﷺ) with her daughter who was wearing two large gold bangles. The Prophet asked her: "Do you pay Zakat on this?" She said, "No." The Prophet replied: "Would you be happy if Allah were to make you wear two bracelets of fire on the Day of Judgment?" She immediately took them off and gave them to the Prophet, saying: "These are for Allah and His Messenger."

Question: A woman we know is visiting her son in Jeddah on a visitor's visa, and she wants to perform Umrah. Should she go to the miqat (station of Ihram), or can she assume ihram from her son's house?

Answer: First, understand that if one travels with the intention of performing Umrah on a visitor's visa, the ihram must be assumed at the miqat when passing it. If one passes the miqat without assuming ihram, a penalty (dam) will be due. However, if the visit's primary intention is to visit relatives, and performing Umrah is



only a secondary possibility, she may assume ihram from wherever she is residing in Jeddah.

Question: My father has purchased a plot for his daughters' marriages, which will be sold at the time of the wedding. Will Zakat be applicable on it?

Answer: If a plot is intended for sale, it is considered as a trade asset. Therefore, Zakat must be given on a plot kept for the purpose of selling, whether it is to be sold for a wedding or any other purpose.

Question: A Hadith in Abu Dawood compares giving a gold ring to one's beloved (son, daughter, or wife) to placing a ring of fire on them. Does this Hadith indicate that gold rings are prohibited for women?

Answer: Yes, this is mentioned in Abu Dawood. The Hadith narrated by Abu Hurairah (RA) states that the Messenger of Allah (ﷺ) said:

"Whoever likes to place a ring of fire on his beloved should place a gold ring on him, and whoever likes to put a necklace of fire



around his beloved's neck should put a gold necklace on him, and whoever likes to place a bracelet of fire on his beloved should place a gold bracelet on him. But use silver, and play with it." (Sahih Abu Dawood: 4236)

This Hadith is authentic and implies that gold rings, necklaces, and bracelets are prohibited for both men and women. However, this ruling was later abrogated, as per the narration of Abu Musa Ash'ari (RA), in which the Messenger of Allah (ﷺ) said:

"Silk and gold have been made unlawful for the males of my Ummah and lawful for their females." (Sahih Tirmidhi: 1720)

Question: My in-laws have incorrect beliefs. Should I stop my husband from going for Hajj or Umrah with them to avoid any disagreements?

Answer: You should not stop your husband from accompanying his parents on Hajj or Umrah. It may even provide an opportunity for your husband to teach them the correct way to perform these rituals. Moreover, the environment in Mecca and Medina, where the Qur'an and Sunnah are followed, can guide someone who is sincerely seeking the truth. Encouraging patience, kindness, and wisdom in conveying the message of truth will be beneficial for your husband.



Question: Does breastfeeding an adopted child make them a mahram?

Answer: Merely allowing an adopted child to suckle does not make them a mahram. For breastfeeding to establish the mahram relationship, two conditions must be met: first, the breastfeeding must occur within two years of the child's age, and second, the child must be breastfed five full times, satisfying their hunger each time. If these conditions are not met, the relationship of mahram does not apply.

Question: What is the procedure for giving a deceased woman the ritual bath, and can a woman in menstruation participate in the ritual?

Answer: The procedure for washing a deceased woman is as follows:

- Prepare warm water with lotus leaves.
- Remove the deceased's clothing and cover her private parts. A woman's entire body is considered private, but between the navel and knees must be covered in the presence of other women.
- Cut the nails if necessary and place them in the shroud afterward.



- Gently press the abdomen to expel waste and clean the private areas using gloves.
- Perform ablution for the deceased, just like for prayer.
- Pour water over the head, then the right and left sides of the body, ensuring the entire body is washed at least three times, using camphor in the final wash.
- Braid the hair into three sections.

A menstruating woman is permitted to participate in washing the deceased, as there is no prohibition against this.

Question: If someone breaks their fast due to suffocation from smoke during a house fire, do they have to make up the fast, and is there an expiation required?

Answer: If a fast is broken out of necessity or compulsion, such as suffocation from smoke during a house fire, only the missed fast needs to be made up, and there is no expiation (kafarah) required.

Question: A sister has had 4 to 5 lakh rupees in her bank account since 2018, which sometimes increases and sometimes decreases. Is Zakat due on this money, and how should she calculate it?



Answer: Yes, Zakat is due on this money, and the sister has delayed paying Zakat, for which she should repent to Allah. To calculate Zakat, she should estimate how much of the money has remained for one year, two years, three years, four years, and five years. Although this process is difficult, it can be made easier by obtaining details from the bank. Zakat should be paid for the number of years the money has been held. For example, if one lakh rupees has been held for five years, Zakat should be paid for five years on that amount. If one lakh rupees has been held for one year, then Zakat for one year should be paid on that amount, and so on.

Question: How should Zakat be calculated on 6 tolas of gold and 10 lakh rupees?

Answer: Zakat is not inherently due on the 6 tolas of gold alone, but since there is also cash involved, the cash is combined with the gold, and they together represent a single entity. Therefore, the value of the 10 lakh rupees and the 6 tolas of gold should be added together, and 2.5% Zakat should be paid, provided that one year has passed. For example, if the current market value of 6 tolas of gold is 2 lakh rupees, the total amount becomes 12 lakh rupees



when combined with the 10 lakh rupees, and 2.5% Zakat on 12 lakh rupees would be 30,000 rupees.

Question: To what extent is solo travel permitted in Islam? I live abroad with my husband, and my parents are in Pakistan. If I want to travel to Pakistan, can I do so without my husband? If my husband drops me off at the airport here and a mahram picks me up in Pakistan, is this permissible?

Answer: Islam does not permit a woman to travel alone without a mahram, as the Prophet ﷺ's command is general: "A woman should not travel except with a mahram." (Sahih Bukhari: 1862). This ruling applies to all types of travel, whether by train, plane, or other means. As for the fatwa by Sheikh Ibn Jibreen that allows women to travel alone by plane under necessity—where one mahram drops her off at the airport, and another receives her at the destination—this fatwa is questionable and contrary to the Sunnah. Even during air travel, problems may arise, such as the plane landing at a different location, which could cause great difficulty and exposure to non-Islamic situations for the woman. The requirement of a mahram during travel holds many wisdoms.



Question: Can Zakat be given to household workers?

Answer: Workers should be paid a salary for their services. If they are eligible for Zakat, then Zakat can be given to them separately, but Zakat cannot replace their wages.

Question: Does tasting something, like checking the salt in a dish, break the fast?

Answer: Tasting something, like putting it on the tongue and then spitting it out, is permissible if there is a need to do so. Without a necessity, it should be avoided during fasting.

Question: Can supplication (dua) be made in the position of ruku (bowing)?

Answer: Supplication should not be made in the position of ruku. Only tasbihat (words of glorification) should be recited in ruku.

Question: Is it permissible to ask the seller to reduce the price when purchasing something?

Answer: Yes, it is permissible to ask for a reduction in the price. There is nothing wrong with this.



Question: Is the blood that flows during hemorrhoids invalidating for ablution? How should one maintain purification and perform prayers?

Answer: Ablution is not invalidated by blood flowing from any part of the body, as Shariah does not consider the flow of blood to nullify ablution. However, if blood exits from the anus (in the case of hemorrhoids), then ablution is nullified because anything exiting from the two private parts invalidates ablution. For purification, the area with blood should be washed, and if blood continues to flow, a fresh ablution should be performed for each prayer. As for the prayer, perform it as per your ability, as instructed by the Prophet ﷺ to a Companion. Imran bin Husain (Radeyallahu Anhu) narrated that he had hemorrhoids and asked the Prophet ﷺ about prayer. The Prophet ﷺ said:

"Pray standing, and if you cannot, then sitting, and if you cannot do that, then on your side." (Sahih al-Bukhari: 1117)

Question: Just like there is an adhan (call to prayer) for suhoor in Ramadan, can an adhan be given for suhoor for other fasts like the fasts of Ashura, Arafah, and the white days?



Answer: Scholars have mentioned that the suhoor adhan is not exclusive to Ramadan, so it is permissible to give it when needed for voluntary fasts. Therefore, if in a certain place there is a desire to give the adhan for suhoor during voluntary fasts, it is permissible.

Question: A sister wants to fast for her relative's operation. Is this action correct?

Answer: It is not correct to fast for someone's operation. However, what can be done is to make a vow, that if the operation is successful, she will observe a certain number of fasts. This would be a correct action.

Question: It has become common nowadays to hold weddings in mosques. At these events, women come adorned, without hijab or abaya, and roam around the mosque like it's a function hall. What is the Islamic ruling on this?

Answer: Firstly, it is incorrect to consider holding a wedding in a mosque as a virtue or Sunnah. However, it is permissible to perform the nikah in a mosque. Today, various inappropriate practices are found in weddings, such as large gatherings of women, many of whom are not observing proper Islamic dress



codes. This can be a dishonor to the mosque. Many women who are menstruating or men and women in a state of major ritual impurity might enter the mosque, leading to noise, unnecessary conversation, and inappropriate behavior. If a small group conducts the nikah in the mosque, there is no harm, but holding a large gathering for the wedding in the mosque can lead to inappropriate behavior and disrespect for the sanctity of the mosque.

Question: Can women wear imitation jewelry?

Answer: Yes, without a doubt, women can wear imitation jewelry made from any material such as iron, copper, plastic, steel, or glass. They can even wear rings made from these materials and offer prayers while wearing them. The notion that women cannot wear iron, or that they cannot wear rings made of metals other than gold and silver, or that prayers offered while wearing iron rings are invalid, are all baseless ideas without any foundation in Islamic teachings.

Question: Is there any prayer or supplication to foster love between a husband and wife? If so, could you please share it?



Answer: Numerous baseless practices are prevalent in society to create love between a husband and wife, and deceitful individuals take advantage of this, particularly targeting women. Some fraudulent religious figures deceive people in the name of the Qur'an by giving amulets or by providing food and drink that have been 'blessed.' They prescribe specific practices such as reading Surah Al-Fatiha or Surah Al-Ikhlās in certain ways, or reciting Surah An-Nashrah several times. It is astonishing that even scholars from Darul Uloom Deoband issue fatwas like reciting "Bismillah" 786 times or performing the supplication of "Ya Lateef" 1,111 times. These deceivers are leading the nation astray and unjustly profiting from them. There is no special act or specific supplication in the Qur'an or Hadith that will instantly create love between a husband and wife. To foster love, the Islamic teachings regarding the rights of the husband and wife must be followed. If the wife fulfills her husband's rights and the husband fulfills his wife's rights, love will always prevail between them, and disputes will not arise.

Question: Does laughing in the mosque bring darkness in the grave?

Answer: There is no such thing. A hadith often cited, mentioned by Al-Daylami in Musnad Al-Firdous (3891), is: Al-Dhahik fi al-



masjid thulmah fi al-qabr (Laughing in the mosque causes darkness in the grave). However, Sheikh Al-Albani has classified this hadith as fabricated (Al-Silsilah Al-Da'eefah: 3818). It is not prohibited to laugh or talk in the mosque. During the Prophet's time, the companions would laugh in his presence inside the mosque, and he did not forbid them. In fact, Simak bin Harb reported that he asked Jabir bin Samurah (Radeyallahu Anhu): "Did you sit with the Messenger of Allah (ﷺ)?" He said, "Yes, frequently. The Prophet (ﷺ) would not leave his prayer spot after the morning prayer until the sun had risen, and during that time, they would talk about matters from the pre-Islamic era, and they would laugh while the Prophet (ﷺ) would smile." (Sahih Muslim: 670)

Question: People say that women are deficient in intellect and that they cause discord in households. Is there such a statement in the Hadith?

Answer: Sahih Muslim mentions that women have deficiencies in their religion and intellect. This is not an absolute statement. The deficiency in religion refers to not performing prayers and fasting during menstruation and postnatal bleeding. The deficiency in intellect refers specifically to the fact that women's testimony in financial matters (not in all types of testimony) is considered half that of men's. In terms of intellect, women are not less than men;



in the same Hadith, the Prophet Muhammad (peace be upon him) referred to a woman as "Amrat Jazla," meaning a woman of considerable intellect. This is illustrated by a woman asking the Prophet about the deficiencies in their intellect and religion. If women were universally less intelligent than men, the Prophet would not have described her as intelligent. Aisha (may Allah be pleased with her) was known for her sharp intellect, vast knowledge, and was a prominent source of Hadith. Major companions benefited from her knowledge. Her nephew, Urwah, who not only enjoyed her company but also greatly benefited from her knowledge, said: "I have not seen anyone more knowledgeable in jurisprudence, medicine, or poetry than Aisha (may Allah be pleased with her)." In *Tabaqat Ibn Saad*, it is stated: "Aisha (may Allah be pleased with her) was the most knowledgeable of people; the senior companions of the Prophet (peace be upon him) would seek her knowledge." Much has been said about her intellectual and jurisprudential insight, and her example is sufficient to counter those who label women as intellectually deficient. There can be various causes for discord in households, which we need to understand and address. Often, disputes arise from negligence in exercising authority, denial of rights, and issues with the extended family system.



Question: A woman has saved some money from sewing and wants to perform Umrah with her nephew but still needs additional funds. Can she receive Zakat for this purpose?

Answer: Some scholars, including Sheikh al-Islam Ibn Taymiyyah, say that Zakat can be used to assist the poor and needy in performing obligatory Hajj. Therefore, if someone wants to help this woman with the funds needed for Umrah, they can do so.

Question: Please provide me with prayers for illness so that I can recite them to find peace and relief from my sickness.

Answer: Generally, women ask me for specific supplications for illness, domestic issues, work, and children. From observing various thoughts and actions among the public in such situations, I would like to offer some advice to my sisters:

1. The first thing to understand is that distress is from Allah, and we should believe this sincerely and not think that distress is due to anyone else or that there is some sort of shadow over our home.



2. When facing distress, we should evaluate our deeds, as sometimes problems arise due to our actions. We should turn to Allah with good deeds and repentance.

3. Islam has provided treatment for every illness and distress. When someone is ill, they should undergo medical examination and receive proper treatment. It is incorrect to rely solely on Allah without seeking treatment. Allah has commanded us to seek cures.

4. Recite the prescribed supplications taught by the Prophet (peace be upon him), such as morning and evening prayers, prayers for entering and leaving the house, etc. These supplications will bring comfort in current difficulties and protection from many unforeseen calamities.

5. The Prophet (peace be upon him) did not specify a prayer for every illness. There are supplications for certain illnesses. If you find a specific supplication related to your distress, recite it without specifying a number or time. If there is no specific supplication, you can recite general supplications for distress. Avoid relying on weak or fabricated supplications.



6. Finally, a crucial piece of advice: Many people in society perform rituals to earn money. Avoid them as they will instill fear in you to make money off you.

Question: Can a Muslim woman teach the Qur'an to Shi'a children?

Answer: There is no harm in teaching the Qur'an to Shi'a children. It is an opportunity to introduce them to the teachings of the Qur'an and the true religion. Good relations should be maintained with their families, and efforts should be made to guide the entire family towards proper Islamic beliefs.

Question: Is it obligatory for a woman to cover her head when entering the house or the bathroom?

Answer: The Sharia does not specify that a woman must cover her head when entering her home or the bathroom. Where there are no foreign men present, a woman can uncover her head.

Question: Can the evil eye affect something even if a woman is not present at the location where it is mentioned?



Answer: The evil eye refers to the harm caused by looking at something with envy. If something is not present, it cannot be subjected to the evil eye, and if something is not subject to the evil eye, it cannot be affected by it.

Question: A woman has passed away and left behind a lot of dowry items and personal property. What should be done with these items and usable things?

Answer: After a woman's death, her estate will be divided among her heirs, such as her husband, children, and parents. Usable items like clothing can be divided among the heirs or given as gifts to others. Usable items should not be discarded but used appropriately.

Question: What is the ruling on hanging the Qur'an in a bag and placing it on top if there is no elevated place available?

Answer: Respect and reverence for the Qur'an are obligatory. Avoid any act that might be seen as disrespectful. Scholars recommend placing the Qur'an in an elevated place to reflect its high status. If an elevated place is not available, hanging it in a bag



is acceptable, but it is preferable to place it on a clean floor if there are no other options.

Question: A woman has undergone a hair treatment which requires not getting her hair wet for three days. In this case, can she perform ablution and purification with tayammum?

Answer: A Muslim woman should not pursue such interests that affect her duties and obligations. In ablution, it is essential to reach the roots of the hair with water, and in purification, it is necessary to wipe the entire head. If these are not done, her ablution and purification will not be valid, and without purification, prayers will not be valid. Tayammum is allowed when water is unavailable or using water is harmful. Therefore, my sisters, do not waste your acts of worship. There is no harm in undergoing hair treatment during menstruation or postnatal bleeding.

Question: A son has transferred a property earned through his own work to his mother's name. Will this property later belong to his mother and be distributed among her children, or will it remain his?

Answer: The intention of the son who transferred the property to his mother's name should be examined. Whether he gifted the



property to his mother or if it was done merely for official reasons due to administrative difficulties will determine ownership. If the son did not gift the property, it remains his. If the property was gifted to the mother, it belongs to her. In the event of the death of either the mother or the son, the property will be distributed among the heirs according to ownership.

Question: I am a female doctor, and people come to me for ultrasounds and request the sex of the baby (boy/girl) with extreme urgency. What does the Qur'an and Hadith say about this?

Answer: Ultrasound is permitted for medical reasons, but conducting an ultrasound merely to determine the sex of the baby is not permissible. This is because a woman's entire body is considered private and should not be viewed by a non-mahram man unless necessary, and often the ultrasound technician is a man. Even if it is a woman, it is not appropriate to view the body from the navel to the knees without necessity. If you provide the gender of the fetus during a medically necessary ultrasound, there is no harm, but an ultrasound should not be conducted solely to determine the sex. If someone learns that the fetus is a girl and might consider abortion, then you should not inform them of the gender.



Question: Pharmaceutical companies bring new medicines to doctors for promotion and give some money as a gift. Can doctors accept this money?

Answer: If the medicines are beneficial and of good quality for the patients, accepting gifts from pharmaceutical companies in exchange for promoting these medicines is permissible. However, if the medicines are substandard or ineffective, the doctor should not promote them.

Question: Is the Zakat on a wife's jewelry the responsibility of the husband or the wife? If the wife does not have money to pay it, what should she do?

Answer: The Zakat on a wife's jewelry is the responsibility of the wife, as she is the owner of the jewelry. If the husband wishes to pay the Zakat on her behalf, he can do so. If the wife does not have the money for Zakat, she can seek help from her husband or her family or sell part of the jewelry to pay the Zakat.

Question: A woman is caring for her sick grandfather, sleeps late at night, and misses the Fajr prayer. What should she do?



Answer: It is commendable for a woman to care for elderly family members, as it is a form of kindness. However, she must also ensure she fulfills her religious duties and obligations. She should find a way to perform the Fajr prayer on time, even if it means praying just before sunrise, which is the last time to perform it.

Question: A young man wants to talk to a girl with the intention of marriage. Is this permissible?

Answer: It is permissible to have lawful discussions related to marriage with a girl if there is an intention of marriage, as the Prophet (peace be upon him) allowed a prospective groom to see his fiancée before marriage. However, conversations should not occur in private but rather in the presence of her guardians (father, brother, etc.), and unnecessary or prolonged conversations or constant phone calls are not permissible.

Question: In India, when a girl gets married and official documents are made (like Aadhaar card, voter card, bank passbook, passport, etc.), her husband's name is used instead of her father's name. For example, if the wife's name is Aisha and her husband's name is Abdul Rahman, she becomes Aisha Abdul Rahman. Is this incorrect? Some people argue that associating oneself with anyone



other than one's father is forbidden, citing: "Whoever attributes himself to someone other than his father... the curse of Allah, the angels, and all people will be upon him" (reported by Ibn Majah: 2599).

Answer: In this issue, the initial point is that when such documents are made in India, the form is filled with the girl's information and the husband's name is listed as her spouse, not as her father. This is why there is no harm in this practice. The Hadith's prohibition refers to claiming association with someone other than one's father as a father, i.e., falsely calling someone other than one's biological father as one's father. However, terms like "wife of so-and-so," "sister of so-and-so," and "daughter-in-law of so-and-so" are not prohibited.

Question: Do parents receive rewards for all the actions of their children?

Answer: The basic principle is that a person receives rewards only for their own actions; one's actions do not benefit others. As Allah says:

"And that man does not have [anything] except for what he strives for." (Quran 53:39)



Parents receive rewards for their own deeds. They do not receive rewards for the actions of their children, except in cases where they have specifically guided, advised, or educated their children. If parents have given special encouragement or education to their children for a particular action and the children perform that action, then the parents also receive rewards. As the Prophet (peace be upon him) said:

"One who guides to good has a reward similar to that of the one who performs it." (Sahih al-Tirmidhi: 2670)

Similarly, the Prophet (peace be upon him) said:

"Whoever calls to guidance will have a reward similar to that of those who follow him, without diminishing their rewards at all." (Sahih Muslim: 2674)

We do not find any evidence in the Quran or Hadith that explicitly states that parents receive rewards for all the actions of their children. One Hadith indicates that leaving behind a righteous child is a source of reward for the deceased. The Prophet (peace be upon him) said:

"Among the things that continue to benefit a believer after death are: knowledge that he taught and spread, a righteous child he left behind, a copy of the Quran he left as inheritance, a mosque he



built, a house he built for travelers, a canal he dug, or charity he gave from his wealth during his lifetime and health." (Sahih Ibn Majah: 200)

This Hadith mentions a righteous child without specifying a condition, whereas in Sahih Muslim it is specified that the reward is given when the righteous child prays for the deceased. The Prophet (peace be upon him) said:

"When a person dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, or a righteous child who prays for him." (Sahih Muslim: 1631)

In summary, parents receive rewards for the actions of their children only when they have provided guidance or education for those actions. Furthermore, children should frequently pray for their parents and make charity on their behalf.

Question: Who will be the first woman to enter Paradise?

Answer: It is stated that among men, the Prophet (peace be upon him) will be the first to enter Paradise. As he said:



"I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeeper will ask, 'Who are you?' I will say, 'Muhammad.' He will reply, 'I have been commanded not to open it for anyone before you.'" (Sahih Muslim: 197)

However, there is no specific Hadith stating which woman will be the first to enter Paradise. This is a matter of the unseen, and thus one should not make any claims without evidence. Fatimah (may Allah be pleased with her) will be the leader of the women of Paradise. The Prophet (peace be upon him) said:

"This is an angel who had not descended to earth before that night; he asked his Lord for permission to greet me and give me the glad tidings that Fatimah is the leader of the women of Paradise, and Hasan and Husayn are the leaders of the youth of Paradise." (Sunan at-Tirmidhi: 3781)

Question: In the Haram, women are seen using a small spray bottle with water after sleeping to perform ablution. Does this method of ablution work?

Answer: It is Sunnah to wash each limb three times in ablution to ensure thorough coverage. However, washing each limb once is sufficient if the area is fully wet and not left dry. Leaving any part



of the limb dry in ablution is a serious issue. Abdullah ibn Amr (may Allah be pleased with him) narrated:

"We returned with the Messenger of Allah from Mecca to Medina, and when we reached a water source on the way, some people rushed to perform ablution quickly before the 'Asr prayer, and their heels were not touched by water. When we reached them, the Messenger of Allah said, 'Woe to the heels from the Fire. Complete your ablution properly.'" (Sahih Muslim: 241)

If any part of the ablution limbs or parts of them is left dry, it indicates that the ablution is incomplete. Umar ibn al-Khattab (may Allah be pleased with him) observed a person who had left a small area of his foot dry and instructed him to return and perform a complete ablution. He did so and then prayed. (Sahih Muslim: 243)

Using a small spray bottle does not thoroughly wet the ablution limbs, and if the ablution is not complete, it invalidates the prayer. Therefore, Muslim sisters are advised not to use sprays for ablution but to perform it properly at the tap and not be negligent in doing so.



Question: My mother forbids me from washing clothes on Friday, citing an incident from the time of the Prophet (peace be upon him). A man complained of hardship to the Prophet, who advised him to prevent his wife from washing clothes on Friday. The man's wealth increased so much that he could barely manage it. When he mentioned this to the Prophet, he was advised to wash one corner of the clothes on Friday, and his wealth became manageable. What is the truth of this story?

Answer: The story your mother mentioned is not found in any books I am aware of. Washing clothes on Friday does not cause hardship, nor does abstaining from washing clothes on this day bring any special provisions. This belief is ignorance and misconception, so it should be discarded. Friday is a day of great virtue, and taking a bath on this day is specifically recommended by the Prophet (peace be upon him). It is evident that washing clothes is permissible on Friday since taking a bath (which requires clean clothes) is also recommended on this day.

Question: Is it true that one cannot perform the ritual purification (ghusl) during menstruation on Friday, and one should not wash clothes with impurity on this day, according to my mother's teachings?



Answer: This is also based on ignorance. Such ignorance should be removed from our homes. It is surprising that a woman, who is purified from menstruation on Friday, might miss the prayers of that day simply due to ignorance. This is a serious mistake and should be avoided. Friday is the weekly Eid; taking a bath, wearing fine clothes, using perfume, reciting Surah Al-Kahf, making supplications, and sending abundant blessings on the Prophet (peace be upon him) are Sunnah practices. If there is a designated arrangement for women to attend the Friday prayers in the mosque, they should pray there with the men. Otherwise, they should pray the Zuhr prayer.

Question: Can a woman commit suicide to protect her honor?

Answer: Islam does not permit self-harm under any circumstances as suicide is a major sin that causes continuous suffering in the Hereafter. The Prophet (peace be upon him) said: "Whoever throws himself off a mountain and kills himself will be in the Fire of Hell, falling in it forever. Whoever drinks poison and kills himself, the poison will be in his hand, and he will be drinking it in the Fire of Hell forever. Whoever kills himself with an iron weapon, the weapon will be in his hand, and he will be stabbing



his stomach with it in the Fire of Hell forever." (Sahih Bukhari: 5778) Therefore, no Muslim woman should commit suicide under any circumstances. Indeed, today's Muslims face severe trials, whether related to personal honor or domestic issues. In the worst situations, I advise my sisters to face them with courage and seek Allah's help. If honor is at stake, defend yourself as much as possible. Anyone who is killed in defense of their life, wealth, religion, or family is considered a martyr. The Prophet (peace be upon him) said: "Whoever is killed while defending his wealth is a martyr; whoever is killed while defending his religion is a martyr; whoever is killed while defending his life is a martyr; and whoever is killed while defending his family is a martyr." (Sunan At-Tirmidhi: 1421) Even if the situation becomes extremely difficult and patience seems impossible, suicide is not an option. In such cases, one can pray to Allah: "O Allah, let me live as long as life is good for me, and take me when death is better for me." (Sahih Muslim: 2680)

Question: My friend has been unable to marry for several years. Are there any specific supplications for marriage? Although marriage proposals come, there is no response. What should she do?



Answer: There is no specific supplication in Islam that guarantees immediate marriage. Those who claim otherwise are trying to deceive people for financial gain. Marriage is a significant and delicate phase of life, and Islam guides us to marry someone suitable as soon as possible. Delays and problems in marriage often result from our negligence and lack of faith. People delay marriage, set various criteria such as wealth, beauty, job, caste, status, and education, and thus waste valuable time. The only criterion for marriage should be religious commitment. Sometimes, marriage can be a test from Allah, so one should reflect and seek Allah's help through righteous deeds. Advise your friend to seek Allah's assistance through prayer and patience, and to continue efforts for marriage. If a pious man is found, even if he is poor or from a different caste, the marriage should proceed. Even marrying a previously married man should not be seen as a stigma.

Question: A woman unintentionally aborted a 10-day pregnancy. She now feels regret and fears that on the Day of Judgment, the child will question her about why she killed it. What is the expiation for this action?

Answer: Abortion doesn't happen unintentionally; it's a deliberate act. Those who do this should deeply fear Allah, as this single mistake could lead to their destruction. The woman has committed



a major sin, but it won't be considered murder because the soul is not breathed into the fetus until after four months. Therefore, there is no blood money or expiation required for her. However, due to the severity of the act, she must sincerely repent to Allah, who is the Most Forgiving, and completely avoid committing such a sin again.

Question: Should we make up for broken voluntary fasts if we have to break them for any reason?

Answer: If we start a voluntary fast, we should aim to complete it and not keep the intention of breaking it if we feel like it, as this would make the act of worship seem insignificant, and Satan might use this to mislead us. However, if you begin a voluntary fast and an excuse arises, or even without any valid reason you suddenly decide to break it, you may do so without any sin. There is no need to make it up since it was not an obligatory fast. Nevertheless, if you choose to make up the fast, it is a good deed.

Question: Is it necessary to appoint witnesses for a marriage, and if so, can the bride's father or the groom's father or maternal uncle be witnesses from the groom's side?



Answer: For a marriage to be valid, it is essential to have the bride's guardian (wali) and two just witnesses. Without them, the marriage is not valid. The Prophet ﷺ said:

"There is no marriage except with a guardian and two witnesses."

In common practice, it is written in the marriage contract that such and such person from the groom's side and such and such person from the bride's side will act as witnesses. It is unnecessary to specify "from his side" or "from her side" for the witnesses. The purpose of witnesses is to publicly announce and validate the marriage. The person officiating the marriage must ensure that, before solemnizing the marriage, the bride's guardian, the groom, and two just Muslim witnesses are present. The bride's guardian cannot serve as a witness, but the groom's father or any other two just Muslims can be witnesses.

Question: Often we have to make bread at night and then pray Isha. If dough or flour remains on the hands or nails, and we perform ablution and later notice the dough, does it affect the validity of the prayer?

Answer: Yes, your prayer is valid because having dough or flour on the hands does not invalidate ablution. Ablution is only affected by things that prevent water from reaching the skin. When dough



is on the hands, water can penetrate beneath it. However, if the dough has dried completely on the skin and you perform ablution hastily, then water may not reach the skin, so extra care is needed.

Question: What is the ruling on the blood that comes before childbirth, and what is the ruling on prayer in this case?

Answer: If blood appears two to three days before childbirth, accompanied by labor pains and signs of delivery, it is considered postnatal bleeding (nifas), so the woman should refrain from praying and fasting. However, if the blood appears more than a few days before childbirth without any signs of labor, it is considered irregular bleeding (fasid). In such cases, the woman must continue praying. Sometimes, pregnant women may experience menstruation, but this is rare, as noted by scholars such as Ibn Taymiyyah and others.

Question: What is the ruling on conducting a group Ruqyah session in a mosque where both men and women are present, even if they are seated separately?

Answer: Although some scholars permit group Ruqyah, the correct view is that conducting it collectively is a newly invented practice in religion (bid'ah), and there is no basis for it. This



method has been introduced mainly as a way to earn more money quickly, as noted by Sheikh Saleh Fawzan. He stated that group Ruqyah has no basis in the religion and is considered a bid'ah. Such practices are devised to perform Ruqyah on many people at once and earn more money. It's also important to note that opening a Ruqyah center is not permissible. This is a deviation in the religion, and it leads to various forms of corruption in society. Group Ruqyah is closely associated with these centers and their financial motives. There are new and innovative forms of group Ruqyah emerging, including in mosques, through microphones, online, or even over the phone. All of these are misguided practices. The correct and permissible form of Ruqyah is individual, and it can be done without establishing centers. Individual Ruqyah can be done for each person separately, and a fee may be charged for it, but opening a Ruqyah center is not allowed.

Question: What is the ruling on a man kissing his close female relatives (mahram)?

Answer: It is permissible for a man to kiss his close female relatives (mahram) as long as there is no fear of temptation, and the kiss should be on the forehead or head, not on the cheeks or lips. However, a father can kiss his daughter on the cheeks, and a son



can kiss his mother on the cheeks as well. It is reported that Abu Bakr (رضي الله عنه) kissed his daughter Aisha (رضي الله عنها) on the cheek. However, if there is a fear of temptation, for instance, due to youth or beauty, kissing is not permissible, particularly among milk kinship (raḍāʿī) and in-law relationships.

Question: Can a daughter-in-law serve her father-in-law, such as massaging his body, applying oil, or changing his clothes?

Answer: The responsibility for serving the father-in-law lies with his children, i.e., his sons and daughters. However, out of kindness and goodwill, the daughter-in-law may also serve her father-in-law. Since the father-in-law is a mahram (non-marriageable relative) for the daughter-in-law, she is allowed to be in his presence. If there is no fear of temptation, then serving her father-in-law, such as massaging him, applying oil, or helping him change clothes, is permissible. If there is any fear of temptation, then it is not permissible.

Question: I intended to name my child 'Abdullah' if it was a boy. I had a son, but he passed away. Now, Allah has blessed me with another child, and I wish to name him 'Abdullah.' However, some people are advising against it. What should I do in this situation?



Answer: The reason people are advising against this is due to the misconception that if a child with a certain name dies, giving the same name to another child will bring bad luck to the new child. This is utter ignorance and baseless superstition. Life and death are in the hands of Allah alone. He gives life to whom He wills and takes it away from whom He wills. A name has no bearing on life and death.

You can confidently name your child 'Abdullah' without any hesitation, and in fact, you should educate people that life and death are only controlled by Allah, and no one can die without His decree.

Question: What is the ruling on using whitening injections to make the skin beautiful?

Answer: Nowadays, advancements have reached a level where an unattractive body or face can be made beautiful, and many people, especially women, are inclined towards this. The stance of Shariah on this matter is that if beauty is temporary, like henna or cosmetic creams and powders, then there is no harm in using them, as these are temporary and removable forms of beautification. However, if permanent changes are made to the body or any of its parts, such



as the face or hands, through surgery or injections, then this is not permissible, even if it lasts for a few months or years, because it involves altering the natural form, which Allah and His Messenger have forbidden. Allah says:

"And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." (An-Nisa: 119)

The Prophet (ﷺ) said:

"The Prophet (ﷺ) cursed the one who tattoos and the one who gets tattooed, the one who consumes interest and the one who pays it, and he forbade the price of dogs and the earnings of a prostitute, and cursed those who make images." (Sahih Bukhari: 5347)

In this Hadith, the term "the one who tattoos and the one who gets tattooed" is mentioned, which refers to the practice of inserting needles into the body to change its color. Whether this tattooing is done through injections, surgery, or electronic devices, all forms are impermissible. Those who engage in such actions or have them done are cursed. Therefore, Muslim women should avoid this cursed act.

Question: Can I use a silver utensil to give my children water or honey?



Answer: It is not permissible for men, women, or children to use utensils made of gold or silver. The Prophet (ﷺ) said:

"Do not drink from gold or silver vessels, and do not wear silk or brocade, for these are for them (unbelievers) in this world and for you in the Hereafter." (Sahih Bukhari: 5633)

The Prophet (ﷺ) also said:

"The one who drinks from a silver vessel is gulping fire from Hell into his stomach." (Sahih Bukhari: 5634)

Given the severity of this warning, no Muslim should use gold or silver utensils. In fact, one should even avoid utensils that contain traces of gold or silver.

Question: Is it Sunnah to eat on a dining mat?

Answer: The Prophet (ﷺ) used to eat while sitting on the ground and placing the food on a mat. Anas bin Malik (Radeyallahu Anhu) said:



"I do not know of the Prophet (ﷺ) ever eating from a tray, or eating thin bread, or eating from a dining table. It was said to Qatadah: On what did they eat then? He said: On a dining mat." (Sahih Bukhari: 5386)

It is better and more virtuous for us to eat while sitting on the ground, following the example of the Prophet (ﷺ). However, there is no harm if someone prefers to eat at a table. The Prophet (ﷺ) refrained from using a table out of humility.

Question: My eyes are blue, and other women say that women with blue eyes are unfaithful. Is this true?

Answer: There is no truth to this statement. It is based on ignorance and misunderstanding among women. Allah has created people as He wills, and one's physical appearance has no connection to unfaithfulness. Unfaithfulness is related to bad character, not to one's physical traits. A woman with bad character may be unfaithful, but a good woman, regardless of her appearance or eye color, will not be unfaithful.

Question: Can a woman in Ihram change a baby's diaper and use wipes that contain fragrance?



Answer: Yes, a woman in Ihram can change a baby's diaper. However, she cannot use wipes that contain fragrance, as it is forbidden for a person in Ihram to use fragrance. If the wipes are fragrance-free, then there is no harm in using them.

Question: Sometimes during prayer, I hear a sound from my stomach. Does this break my wudu?

Answer: No, hearing a sound from your stomach does not break your wudu, nor does it break your wudu if air passes from the front (vaginal) area. Wudu is only broken if air is released from the rear (anal) area because it is considered a place of impurity. The reason for this is that air from the anal area is associated with impurity.

Question: Can a woman wear a necklace with the image of the Kaaba and go to the bathroom with it?

Answer: The Kaaba is the Qibla of Muslims and a very sacred place. We are even forbidden from spitting in its direction, and it is prohibited to face or turn our backs towards it while relieving ourselves. Therefore, a woman should not wear such a sacred



image and enter the bathroom. In fact, she should not place an image of the Kaaba in her necklace to maintain the sanctity of Allah's great house. It is also important to remember that it is not permissible to seek blessings from the image of the Kaaba.

Question: Can a woman create videos of different types of food with her voice and hands (covered with gloves) appearing on YouTube, for the purpose of earning money?

Answer: Firstly, a woman's voice can be a source of temptation, so she should guard it. Secondly, there are already millions of food videos on YouTube, and more are being uploaded every moment, making this work unnecessary and wasteful. Thirdly, earning halal income through YouTube is very difficult because the revenue comes from Google advertisements, and it is impossible to find a platform free from lies, deceit, gambling, usury, music, and indecent content. I have written a detailed article on YouTube earnings which would be beneficial to read. In summary, creating food videos is a waste of time, and adding one's voice can lead to temptation. People will comment on the beauty of the voice, making it harder to earn halal money. Instead, it is better to display Quranic and Hadith content through written screens to serve religion.



Question: Does lentil soup contain the blessings of seventy prophets?

Answer: No, this is not true. There is a narration in Tabarani where Wailah bin Asqa (RA) narrates that the Prophet (ﷺ) said:

"Hold on to pumpkins because they increase intelligence, and hold on to lentils because they have been honored by the tongues of seventy prophets."

This is a fabricated and false hadith. See: (Al-Silsila Al-Da'eefa: 510).

Question: I have never shaped my eyebrows, but beautification is expected at weddings. Can I shape them for that occasion?

Answer: Allah has blessed you with the opportunity for marriage and preserved your health, so you should be thankful to Him and avoid sinful actions. You mentioned that you have never shaped your eyebrows but want to do so for your wedding to please people and your husband. I advise you that it is a blessing from Allah that you have not committed this sin so far, unlike many women who repeatedly engage in it. By not shaping your eyebrows today, you can avoid this sin, and perhaps this small act of obedience will



please Allah and lead to blessings in your married life. Consider the following hadith as advice:

Sayyida Asma bint Abi Bakr (RA) narrates that a woman came to the Prophet (ﷺ) and said, "O Messenger of Allah, my daughter is a bride and she has suffered from smallpox, causing her hair to fall out. Can I add some hair for her?" He said, "May Allah curse the one who adds hair and the one who seeks to have it added." (Sahih Muslim: 5565).

Reflect on this—despite the bride's distress due to her hair loss, the Prophet (ﷺ) forbade the use of artificial hair. Therefore, avoid shaping your eyebrows, as the Prophet (ﷺ) cursed those who do so. There are many permissible ways to adorn yourself; follow them.

Question: Can a menstruating woman perform ruqyah or have ruqyah performed on her?

Answer: Yes, a menstruating woman can perform ruqyah, and ruqyah can also be performed on a woman during her menstruation. There is no harm in doing dhikr and supplications during menstruation.



Question: What is the ruling on marrying a barren woman?

Answer: The Prophet (ﷺ) discouraged marrying a barren woman. Ma'qal bin Yasar (RA) narrates:

A man came to the Prophet (ﷺ) and said, "I have found a woman of noble lineage and beauty, but she cannot bear children. Should I marry her?" The Prophet (ﷺ) said, "No." The man came again and was prohibited, and on the third occasion, the Prophet (ﷺ) said, "Marry the one who is loving and fertile, for I will boast of your numbers before other nations." (Sahih Abu Dawood: 2050).

Therefore, it is preferable to marry a woman who can bear children to fulfill sexual desires and protect modesty while also gaining the blessing of offspring. However, marrying a barren woman is still permissible.

Question: Can a woman remove facial hair from her upper lip?

Answer: Yes, if a woman has upper lip hair, she can remove it.

Question: Can a woman wax her hands and feet?



Answer: There are three types of hair on the body: one that should be removed (like armpit and pubic hair), one that should not be removed (like eyebrows and beard), and one that has no specific ruling in Sharia. Regarding this third type, the Prophet (ﷺ) said:

"The halal is what Allah has made halal in His book, and the haram is what Allah has made haram in His book. What He has left unmentioned is pardoned." (Sahih Tirmidhi: 1726).

Thus, hair that falls into this third category, whether on the hands or feet, can be removed by both men and women.

Question: At what age should a young girl start wearing a hijab?

Answer: A girl becomes accountable in Sharia after reaching puberty (menstruation or wet dreams). Hence, hijab becomes obligatory after puberty. However, it is important to teach modesty and Islamic etiquette from a young age, so the child will grow accustomed to wearing the hijab when the time comes.

Question: Can a woman in the iddah period of her husband's death visit her sick mother and stay with her for a few days to take care of her?



Answer: During the iddah period of a husband's death, a woman is required to remain at home and not leave unless there is a serious need. If there is no one else to take care of the sick mother, she may go to serve her but should return home as soon as the need is over.

Question: Are my nephews and nieces my mahram, or do I need to observe hijab around them?

Answer: Your biological nephews and nieces are mahram, so you do not need to observe hijab around them.

Question: Does an elderly woman have to observe the iddah period after her husband's death?

Answer: Yes, every woman, regardless of age, is required to observe the iddah period after her husband's death, which is four months and ten days as mentioned in the Quran:

"And those of you who die and leave wives behind, they shall wait [as regards their marriage] for four months and ten days." (Al-Baqarah: 234).



Question: Is it necessary for a woman to take a pledge of allegiance (Bai'ah)?

Answer: Since Hanafi and Deobandi schools allow women to take Bai'ah just like men, there is often a question from the public about whether it is obligatory for women to take Bai'ah. The answer is that the Bai'ah taken in the name of spiritual leaders in our countries is a practice of the Sufis and is a new invention in religion, which is considered an innovation (Bid'ah). A true Sufi is an innovator, and one should never approach them. There is no evidence in the Quran or Hadith for such a Bai'ah for the public, neither for men nor for women. Bai'ah is only for specific individuals, and that too when there is a Caliph or Imam for the Muslims, which does not exist in our countries, as we have a democratic system and Muslims are divided into sects. In such a situation, there is no Bai'ah even for specific individuals, and certainly not for the general public.

Question: Is there any reward for a woman whose child dies?

Answer: If a woman's child dies, and she remains patient in the hope of reward from Allah at the earliest opportunity, there is



indeed reward and recompense for her, and the reward for patience with Allah is Paradise. Abu Umamah (RA) reported that the Prophet (ﷺ) said:

“Allah says: O son of Adam, if you are patient and seek reward from Me at the first blow of calamity, I am not pleased to give you any reward less than Paradise.” (Sahih Ibn Majah: 1308)

Similarly, patience upon the death of a child promises Paradise for women. Abu Hurairah (RA) narrated that the Prophet (ﷺ) said to the Ansari women:

“If three of your children die and you seek reward for it, you will enter Paradise.” One of the women asked, "O Messenger of Allah, what if only two children die?" The Prophet (ﷺ) said, "Even if two." (Sahih Muslim: 2632)

Abu Hurairah (RA) also narrated:

A woman came to the Prophet (ﷺ) with a child and said: 'O Prophet of Allah, pray for him, as I have buried three children.' The Prophet (ﷺ) said: 'You have built a strong shield from Hell.' (Sahih Muslim: 2636)



If a child dies before reaching maturity, they enter Paradise because they are born in the natural state of Islam (Fitrah) and die in that state. The Prophet (ﷺ) said:

“The Prophet will be in Paradise, the martyr will be in Paradise, the child will be in Paradise, and the one buried alive will be in Paradise.” (Sahih Abi Dawood: 2521)

When the parents remain patient at the death of their child, a house named "Bait-ul-Hamd" (House of Praise) is built for them in Paradise. The Prophet (ﷺ) said:

“When the child of a servant dies, Allah asks His angels: ‘Did you take the life of My servant’s child?’ They say: ‘Yes.’ Allah then asks: ‘Did you take the fruit of his heart?’ They say: ‘Yes.’ Allah asks: ‘What did My servant say?’ They say: ‘He praised You and said: ‘Indeed we belong to Allah and to Him we shall return.’” Allah then says: ‘Build a house for My servant in Paradise and name it Bait-ul-Hamd.’” (Sahih Tirmidhi: 1021)

From all these Hadiths, it is clear that a child who dies before maturity will enter Paradise, and the mother who remains patient will be rewarded and granted Paradise.

Question: Can a girl’s picture be given for marriage proposals?



Answer: In today's age, showing a picture for marriage does not suffice, nor can one fully rely on it, meaning marriage without seeing the person is not usually acceptable. Hence, there is no benefit in giving a picture. If a picture is requested, one should suggest that the women of the family or the intended groom should come and see her in person. If a specific picture is sent to the groom and then returned after viewing, there is no harm.

Question: Can the food we eat be smelled?

Answer: It is permissible to smell food or drink if necessary. The Prophet (ﷺ) did not forbid this. However, it is discouraged to breathe into food or drink while consuming it. There is a weak Hadith in Tabarani's Mu'jam al-Kabeer that says smelling food is an animal's way, but it is not authentic:

“Do not smell food as animals do.” (Da'eef al-Jaami': 6236)

Question: Is it permissible to wear artificial hair, lashes, or shape eyebrows while in purdah (hijab)?



Answer: If something is inherently prohibited, it remains prohibited whether in purdah or in public. Therefore, it is not permissible for a woman to wear artificial hair or lashes, or shape her eyebrows, whether in private or public.

Question: Some women play recorded Ruqyah over water and drink it with the intention of healing. Is this correct?

Answer: This is not correct. The essence of Ruqyah is to recite it verbally. A woman who wants to perform Ruqyah should recite the prescribed supplications herself and blow over her body. If she cannot perform Ruqyah herself, she may ask another woman to do it for her, or she may use water or oil that has already been recited over.

Question: What is the correct waiting period ('Iddah) for a woman after a Khula (divorce)? Is it one menstrual cycle or three?

Answer: Scholars who consider Khula as a form of divorce say the waiting period is three menstrual cycles, just like in divorce. However, the correct view is that Khula is not a divorce but rather an annulment of marriage, and the waiting period is one menstrual



cycle. There is a clear Hadith on this. Rabi'ah bint Mu'awwiz bin Afra (RA) narrated:

“She obtained Khula during the time of the Prophet (ﷺ), and the Prophet (ﷺ) ordered her to observe a waiting period of one menstrual cycle.” (Sahih Tirmidhi: 1185)

Thus, the correct waiting period for Khula is one menstrual cycle. If the Khula occurred during menstruation, the waiting period lasts until the next menstruation. If it happened during a clean period, then it ends with the first menstruation.

Question: Will only those who have never broken their fast be able to enter through Bab al-Rayan, and not women like us who break their fast due to menstruation and postnatal bleeding, or those who give fidyah?

Answer: The Prophet (ﷺ) said: “When a woman performs her five daily prayers, fasts during her month (Ramadan), protects her chastity, and obeys her husband, she will be told: ‘Enter Paradise through whichever gate you wish’” (Sahih al-Jami: 660). The Prophet (ﷺ) knew that women experience menstruation and postnatal bleeding, which causes them to miss some fasts. Nevertheless, he gave them glad tidings of entering Paradise and even mentioned that they could enter through any gate, including



Bab al-Rayan, provided they have made up the missed fasts or given fidyah if they were unable to make them up.

Question: When I pray at home, sometimes non-mahram men come into the house. Do I need to cover my face while praying, considering that it is commonly said that there is no need to cover the face during prayer?

Answer: In any situation where there is the presence of a non-mahram (a man who is not closely related), it is obligatory for a woman to cover her face because Allah has commanded women to observe hijab in front of non-mahrams. This command applies during prayer and outside of it, in all situations including Hajj, Umrah, travel, and at home. Allah says: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves part of their outer garments" (Al-Ahzab: 59). This "jilbab" refers to a large sheet that covers the entire body, including the face. Therefore, if a non-mahram enters while you are praying, you should cover your face. The widespread belief that the face need not be covered during prayer is based on the Hanafi school of thought, but it goes against the Quran and Hadith.

Question: Is it permissible to sell makeup products?



Answer: It is permissible to sell makeup items that are allowed for use in Islam. However, it is impermissible to sell products that are prohibited in Islam, such as synthetic hair, fake eyelashes, products containing pig fat, black dye, colored contact lenses, or items that imitate non-believers or are associated with immoral women or those known for immorality.

Question: Is it permissible to do makeup for a prostitute or a woman who dances or sings?

Answer: Allah says, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Al-Ma'idah: 2). Based on this verse, it is not permissible for a Muslim woman to provide makeup services to a prostitute, an immoral woman, a dancer, or any woman who displays her beauty to non-mahram men. Doing so would be considered cooperating in sin, which Allah has forbidden.

Question: Is it necessary for a girl to seek her guardian's permission for khula (divorce initiated by the wife)?



Answer: A woman does not need her guardian's permission to seek khula. What is necessary is a valid reason for seeking khula. A woman can only seek khula when there is a valid, legitimate reason. Just as divorcing without a reason is sinful, seeking khula without a reason is also sinful.

Question: Is it permissible to use modern technology to determine the gender of a child before birth?

Answer: One of the advancements of modern technology is the ability to determine the gender of a child before birth. However, this method involves two significant issues from an Islamic perspective: first, the man must masturbate to provide a sample, and second, the woman has to expose her private parts for the procedure. These actions are not permissible without a severe necessity. Therefore, choosing the gender of a child is generally not allowed. However, in cases of extreme necessity, such as when a couple already has several daughters and wishes for a son, some allowances may be made. For further details, refer to my article "Artificial Conception from an Islamic Perspective." The best option, however, is to pray to Allah for righteous offspring, as the Prophets did, and leave the matter of a child's gender to Allah, who is the ultimate giver of life. Allah says: "To Allah belongs the dominion of the heavens and the earth; He creates what He wills. He bestows female [children] upon whom He wills, and bestows



male [children] upon whom He wills, or He bestows both males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent" (Ash-Shura: 49-50).

If a man cannot have children from one wife, he should consider marrying another woman. If he still cannot have children, then he should marry a third or fourth wife. If he is still unable to have children, then he should be content with Allah's decree and be patient with His decision.

Question: What is the ruling on using henna that contains alcohol?

Answer: There is no harm in using henna that contains alcohol, as the alcohol is used for external purposes, not for consumption, and is a type of chemical used in various products for practical reasons. However, alcohol used in food or drink is prohibited due to its intoxicating properties. The claim that alcohol is inherently impure should be understood that intoxicants are only impure in a legal sense, not physically, similar to how a disbeliever is impure according to Islamic law. Therefore, touching it does not make the body impure.



Question: In our area, some traders exchange household items for women's hair. Is this permissible?

Answer: It is not permissible to sell or trade any part of the human body, including hair, as it belongs to Allah and has been given honor by Him. Therefore, it is forbidden for a Muslim to sell women's hair, whether in exchange for cash or goods. Additionally, there is a concern that the hair might be used for malicious purposes.

Question: Do we have to wait for the mother's death to distribute the father's inheritance?

Answer: No, the inheritance is to be distributed as soon as the person whose estate is to be divided has passed away. If the father dies, there is no need to wait for the mother's death to distribute the inheritance. The estate should be divided without delay after the burial of the deceased. The wife of the deceased will also receive her share of the inheritance, as Islam has assigned a portion of the husband's estate to his wife. The mother's estate will only be distributed after her death, among her heirs.



Question: Some women bake cakes at home and sell them for birthday parties and other events. Is this type of business permissible?

Answer: Baking and selling cakes is permissible, but it is not allowed to specifically make cakes for immoral events, such as those involving sinful activities. Since celebrating birthdays is not allowed in Islam, it is not permissible to make cakes for such occasions. However, general cake business or making cakes for lawful gatherings is permissible.

Question: Does a son-in-law become a non-mahram to his mother-in-law if her daughter passes away?

Answer: The mother-in-law is among the permanent mahrams, meaning that even if the wife passes away or if a divorce occurs, the son-in-law cannot marry his mother-in-law.

Question: In our area, goldsmiths deduct 30% on the exchange of used gold and silver. Is this permissible?



Answer: It is not permissible to exchange gold for gold or silver for silver with any increase or decrease in value, nor is it permissible to do the transaction on credit or with a delay. It is clear that any goldsmith will take old gold and silver at a lower rate, which is not acceptable according to Islamic law. Therefore, it is better to sell the used jewelry and buy new ones with the same money. This form is permissible. Alternatively, you may exchange gold jewelry for silver or silver jewelry for gold, as the type of material changes, so differences in price are allowed. However, it should be ensured that the transaction is immediate and settled on the spot.

Question: Is it permissible to clean or move the Qur'an and religious books from one place to another in the state of major impurity (janabah) or menstruation?

Answer: The preferred method is that a person in a state of purity should handle the Qur'an and move it from one place to another. However, in times of necessity, a menstruating woman may touch the Qur'an while wearing gloves and can move it. It is also permissible for her to recite the Qur'an. The situation of a person in the state of janabah (major impurity) is different, as the Prophet ﷺ would not recite the Qur'an in this state. If recitation is forbidden, touching the Qur'an is even more forbidden. Regarding



other religious books, a person in janabah or menstruation can clean and handle them.

Question: What is the ruling on a surrogate mother, where a child is born by renting another woman's womb?

Answer: This is referred to as "surrogate motherhood" in English, where a couple's sperm and egg are artificially fertilized and placed in another woman's womb, effectively "renting" her womb. This is absolutely forbidden in Islam. Some scholars have suggested a permissible aspect of surrogacy if a man has two wives, where the egg of one wife and the sperm of the husband are placed in the womb of the second wife with her consent. For example, if the barren wife's egg and the husband's sperm are placed in the fertile wife's womb, or vice versa. However, issuing a fatwa allowing this is incorrect, and it is not permissible to place the egg of one wife into the womb of another. The Islamic Fiqh Academy of the Muslim World League has held a seminar on this issue, and the summary can be found in Fatwa number 23104 on Islam Q&A.

Question: If a woman is unable to marry in this world for any reason, what will happen to her in the Hereafter?



Answer: Scholars have written that if a woman is unable to marry in this world, she will be married to a man in Paradise who will bring comfort to her eyes.

Question: Is it true that Allah Himself took the soul of sayyada Fatimah Radeyallahu Anha?

Answer: No, this claim is not substantiated by any textual evidence and is falsely popularized. It is mentioned without a chain of narration in the commentary "Tafseer Ruh al-Bayan," which has no standing.

Question: Who is the most virtuous among women?

Answer: Sheikh Ibn Baz rahimahullah was asked who is the most virtuous among women, and he responded that five women hold this distinction: Khadijah, Aisha, Fatimah bint Muhammad, Asiyah, and Maryam. Among these five, Aisha Radeyallahu Anhu is considered the most virtuous, as the Prophet ﷺ said, "The superiority of Aisha over other women is like the superiority of Tharid (a meat dish) over all other foods."



Question: My daughter is engaged, but the groom's family does not want to consummate the marriage for three years after the nikah (marriage contract). One scholar told us that if the marriage is not consummated within six months, the nikah is void. Is this true in Islam?

Answer: You can perform the nikah and delay the consummation for three years if you wish. This will not invalidate the marriage. In Sahih Bukhari, it is narrated from sayyada Aisha Radeyallahu Anhu that: "The Prophet ﷺ married her when she was six years old, and consummated the marriage when she was nine." (Sahih Bukhari: 5134). This shows that the Prophet ﷺ consummated the marriage three years after the nikah, meaning that delaying consummation does not invalidate the marriage, even if many years pass.

Question: In the state of menstruation, is it permissible to perform ablution with the intention of gaining reward or to perform ablution before sleeping?

Answer: It is established that the Prophet ﷺ would perform ablution before eating and sleeping while in the state of major impurity (janabah). Some narrations also indicate that the companions would stay in the mosque while in the state of janabah



after performing ablution. Ablution in this state reduces impurity. However, during menstruation, as blood continuously flows, there is no chance of reducing impurity, and hence ablution does not serve any beneficial purpose during menstruation. Moreover, there is no evidence in the Shariah for a menstruating woman to perform ablution.

Question: Due to a stomach operation, repeated intercourse causes stomach pain. Is it permissible for the husband to release his semen with his hand if his wife refuses frequent intercourse and does not allow him to marry another wife?

Answer: Allah says in the Qur'an, "Your wives are your tilth; approach your tilth however you will" (Al-Baqarah: 223). This verse means that one may engage in sexual relations with one's wife in any manner that does not cause her harm. However, masturbation (self-stimulation) is not permissible, and a man does not need his first wife's permission to marry a second wife.

Question: Can a daughter kiss her father's head?



Answer: Just as a father can kiss his daughter's head, a daughter can also kiss her father's head. There is no prohibition in this according to Shariah.

Question: It is commonly believed among women that a widow cannot appear in front of a stranger man for four months and ten days, nor can she talk to him. Is this correct?

Answer: This belief among women is incorrect. It is unfortunate that this misconception is also prevalent among educated men. It is even more regrettable that if a widow sees a stranger during half of the waiting period, she will have to start the waiting period anew. Many women have asked me whether a husband can offer condolences to a widow over the phone. The reality of this issue is that a woman should never appear in front of a stranger man without proper hijab and should not talk to him without necessity. However, if there is a need, she can appear in front of a man with hijab and talk to him as needed. In other words, the waiting period has no relation to hijab and conversation.

Question: What is the Islamic ruling on the tradition of a baby shower (god bhara)?



Answer: The baby shower is actually a Western tradition that has been introduced into Muslim societies through Hindi films and TV serials. It is celebrated in the seventh or eighth month of pregnancy with mixing of men and women, dancing, and singing. Gifts and fruits are given to the pregnant woman, and joy is celebrated in the name of the mother and child. The Quran describes the stage of pregnancy as a period of hardship upon hardship, particularly in the final stages, and has elevated the status of women because of this hardship. The process of childbirth is a severe ordeal and can even be fatal, earning it the status of martyrdom. Given this, a simple celebration for pregnancy is not appropriate, and any indecent or immoral celebration is outright impermissible. Additionally, such practices resemble those of non-Muslim cultures. You may celebrate in a proper manner and hold a gathering after the birth of the child on the seventh day, known as `aqiqah in Islam.

Question: When a widow remarries, does she lose her share of the inheritance from her late husband?

Answer: A widow certainly has a share in her deceased husband's estate. If there are children, her share is one-eighth; if there are no children, her share is one-fourth. Thus, the heirs dividing the estate should include the widow's share. It is important to note



that the widow's right to inheritance is not affected by her remarriage. Whether she remarries or not, she is entitled to the inheritance, as there is no legal basis for this claim.

Question: Did some women receive prophethood, such as Maryam alaihissalam?

Answer: Some scholars (like Abu al-Hasan al-Ash'ari, al-Qurtubi, and Ibn Hazm) have claimed that certain women received prophethood, including Hawwa (Eve), Sarah, Hagar, the mother of Moses, Asiya (the wife of Pharaoh), and Maryam alaihissalam. These scholars refer to texts mentioning revelation, selection, and virtues related to these women, such as the verse about the mother of Moses: "We inspired the mother of Moses" (Quran 28:7). About Maryam Alaihis-Salam: "O Mary, Allah has chosen you" (Quran 3:42). The Prophet Muhammad ﷺ said: "Many men have been perfected, but no woman has been perfected except Maryam bint Imran and Asiya, the wife of Pharaoh" (Sahih al-Bukhari: 3769). There is no explicit mention of women receiving prophethood in these texts. Therefore, while we may acknowledge their virtue over other women, they are not considered prophets. The Quran explicitly states that prophethood was given to men: "We did not send before you except men to whom We revealed" (Quran 12:109).



Question: What is the ruling on women straightening their curly hair or curling straight hair?

Answer: Sometimes, women naturally have curly hair, and straightening it can be a necessity. There is no harm in this. However, making straight hair curly purely for adornment purposes, whether for a husband or otherwise, is permissible as long as it does not involve imitation of others or lead to inappropriate display.

Question: Should a woman observe hijab even from a blind man?

Answer: There is no requirement for hijab from a blind man because the purpose of hijab is to protect from the gaze of strangers. As the Prophet Muhammad ﷺ said: "Permission is granted to avoid seeing personal things" (Sahih al-Bukhari: 6241). Additionally, it is explicitly stated that hijab is not necessary from a blind person, as illustrated by the incident when the Prophet Muhammad ﷺ instructed Fatimah bint Qais to observe her waiting period at the home of Ibn Umm Maktum, a blind man, and she could remove her clothes there (Sahih Muslim: 1480).



Question: In case of delay in paying the mahr (dowry), should it be paid according to current times or the amount initially agreed upon?

Answer: Firstly, it is not appropriate for anyone to unnecessarily delay the payment of mahr. However, if there is a genuine reason, it should be paid as soon as possible. Even if there is a delay, the mahr amount to be paid remains the same as initially agreed upon at the time of marriage.

Question: What is the ruling on women wearing trousers above the ankles?

Answer: During the time of the Prophet, women wore clothes that touched the ground. Nowadays, some women, in pursuit of fashion, are wearing revealing clothing. Wearing trousers above the ankles can be considered part of immodesty and contrary to Islamic dress requirements, which could lead to fitna (disorder). Abdullah bin Umar Radeyallahu Anhu reported that the Prophet Muhammad ﷺ allowed the mothers of the believers to wear garments that reached a hand's breadth from the ground, and they expressed a desire for more length. Thus, contemporary Muslim



women should reflect on how the clothing of women during the Prophet's time was modest and how they should emulate that.

Question: A woman was divorced while pregnant, and she had a miscarriage. What will be her waiting period (iddah)?

Answer: It depends on whether the fetus's organs, such as the nose, ears, eyes, and head, had developed or not. Typically, organs become visible after four months. If the organs were visible, the blood she experiences is considered postnatal bleeding (nifas), and the waiting period for divorce is considered complete. The baby should be given a bath, wrapped, and buried, and the divorce waiting period is over. However, if the organs were not visible, the waiting period is three menstrual cycles.

Question: Can a bride combine two or three prayers on the wedding day since it is difficult to pray on time?

Answer: Allah says: "Indeed, prayer has been decreed upon the believers a decree of specified times" (Quran 4:103). Thus, it is mandatory to perform each prayer at its designated time. There is no evidence in Sharia that allows combining multiple prayers due



to a wedding. Even during times of war, prayers should be performed at their specified times. Therefore, the bride should pray on time and avoid any actions that might cause her to miss her prayers.

Question: Does a Muslim girl become apostate if she elopes and marries a non-Muslim?

Answer: There can be various reasons for eloping and marrying a non-Muslim, such as temptation, love, or coercion. If the apostasy is due to ignorance or coercion, it may not be considered as apostasy. However, if she willingly accepts or prefers disbelief, she would be considered to have left Islam and become an apostate. If possible, speak to such a girl with wisdom about the truth of Islam and try to guide her back to Islam through repentance.

Question: Is it permissible for a woman to have a ruqyah (spiritual healing) performed by a non-mahram man?

Answer: It is permissible as long as Islamic guidelines are followed. The woman should not be alone with the healer, and the healer should not touch her body but should perform ruqyah by reciting verses without physical contact or by blowing over food and drink.



Avoid seeking ruqyah from men who practice shirk (associating partners with Allah) or bid'ah (innovation in religion).

Question: Should a woman observe hijab from her father's and mother's uncles and maternal uncles?

Answer: A woman is not required to observe hijab from her father's and mother's uncles and maternal uncles as they are considered mahram (non-marriageable relatives).

Question: Is it permissible to buy a gold necklace on an installment plan where the price remains fixed despite fluctuations in gold prices?

Answer: In Islamic trade, gold should be bought with immediate payment, and possession should be taken right away. Therefore, buying gold jewelry on an installment plan, where the total payment is not made upfront, is not permissible.

Question: If the guardian (wali) was not happy with the marriage at the time but agreed later, does the marriage need to be repeated?

Answer: No, the initial marriage is sufficient.



Question: Why does a daughter-in-law receive nothing after her husband's death in a joint family?

Answer: A joint family system is not part of Islamic law but a man-made system with many issues, including inheritance problems. If the son dies during his father's lifetime, he does not inherit. However, if the son had lived separately, there would have been some inheritance for his wife and children. In a joint family, all sons share in the earnings of one son, which is incorrect according to Sharia. Therefore, the prevalent joint family system should be reconsidered.

Question: If maintaining hijab is impossible in a joint family system, is it against Sharia for the husband to demand a separate home?

Answer: If a woman finds it difficult to practice her religion in a joint family, she has the right to request a separate living space. It is obligatory for the husband to provide accommodation and maintenance for his wife. If the husband can afford a separate home and the wife requests one, he should fulfill this request if possible.



Question: Is it necessary to wipe the ears during ablution if a woman wears earrings?

Answer: Wiping the ears during ablution is considered obligatory by some scholars because it is part of the head. According to a narration from Sunan Nasai: "Then he wiped his head and the inner parts of his ears with his index fingers and the outer parts with his thumbs" (Sahih Nasai: 102). There is no need to remove the earrings; simply wipe over the ears with the index fingers for the inner part and thumbs for the outer part.

Question: If a woman demanded divorce from her husband over the phone for several days, and the husband later agreed via WhatsApp, is this divorce valid considering the delay between the demand and agreement?

Answer: The divorce is not valid if the husband's agreement came after a significant delay when the wife's demand was not simultaneous. For divorce to be valid, both parties must agree at the same time.



Question: How should one clean a garment to make it pure?

Answer: Islam emphasizes cleanliness, thus it commands keeping the body, clothes, and place clean. Clothes are generally considered clean. If a garment is being washed due to dirt, washing with soap and water to remove soap residues is sufficient. If the garment is dirty, clean the soiled area with water until the odor and stains are removed. There is no specific number of times required for this, as long as the cleaning is effective. Then, wash the remaining part of the garment.

Question: Is sprinkling water on the private part after ablution specific to men, or are women also included in this ruling?

Answer: It should be noted that in all religious rulings, women are like men, meaning the same ruling applies to women as it does to men, unless a ruling has been specifically addressed to either men or women separately. Sprinkling water on the private part after ablution is a Sunnah of the Prophet Muhammad ﷺ and there is no mention of it being exclusive to men. Therefore, it applies to women just as it does to men.



Question: Will breastfeeding be established if a child is fed milk with a spoon?

Answer: There are two conditions for establishing breastfeeding. The first is that the child is breastfed within two years, and the second is that the child is fed milk five times. If a child is fed five or more times within two years, breastfeeding will be established, whether the milk is fed directly from the breast or through a vessel, spoon, or bottle. The key is that the milk must reach the child's stomach.

Question: Can a bride perform Tayammum (dry ablution) if she has makeup on, or must she perform Wudu, even if it will wash off the makeup which required effort and money?

Answer: Makeup is not a valid reason for a bride to perform Tayammum. She is required to perform Wudu with water for prayer, even if it means the makeup will wash off. It is permissible for a woman to wear makeup for her husband, but wearing makeup in a way that it prevents her from performing prayer is not permissible. Therefore, whether a bride or any other woman, makeup should be done after prayer or in such a way that it does not hinder Wudu or prayer.



Question: If a woman fasts two days of the white days (13th, 14th, and 15th of the lunar month) and then menstruation starts on the third day, what is the ruling for the third fast?

Answer: The fast of the white days should be observed on the 13th, 14th, and 15th of each lunar month. If a woman gets her menstrual period during these days, she can make up for the fast later in the month, such as on the 27th, 28th, and 29th. As mentioned in the question, if she fasted two days and then got her period, she can fast one day later, after her menstruation ends, anytime before the month ends, with the intention of making up for the third fast of the white days.

Question: What is the ruling on women using hair extensions (Paranda)?

Answer: If the Paranda is used for protecting the hair or out of necessity, such as to lengthen short hair, there is no harm in using it. However, if the purpose is the same as attaching artificial hair to real hair, then it is not permissible, as the Prophet Muhammad ﷺ prohibited this.



Question: I heard that wearing a colorful scarf over a black Abaya is not permissible. Is this correct?

Answer: The purpose of the Abaya and scarf is to properly cover the woman's body and provide modesty, regardless of their color. There is no harm in wearing a colorful scarf over a black Abaya. However, if the Abaya or scarf does not provide complete covering or attracts attention by showing the body's shape, then such Abaya or scarf should not be worn. Women should opt for plain, loose-fitting, and modest clothing, avoiding tight or attention-grabbing garments.

Question: If a woman wears a watch over gloves, is it considered adornment?

Answer: A watch is a necessity, and women can wear it on their wrists. However, it should be noted that a watch is also considered an adornment, so when wearing it, women should keep it hidden under their clothing or gloves, so that it is not visible to non-mahram men. There is no issue with wearing it openly among mahrams.



Question: Can women sing movie songs without music at weddings?

Answer: Women can sing songs at weddings, provided the lyrics are not inappropriate or indecent. Movie songs can also be sung, but it is better to choose non-film songs as there are many available. The reason is that the increasing popularity of movie songs can lead to women becoming more inclined towards watching movies and learning film songs, which may expose them to indecent content, negatively affecting Muslim households and society.

Question: If Eve alaihissalam had not existed, would no woman have ever betrayed her husband? What is meant by betrayal here?

Answer: In Sahih Muslim, Hadith number 3647, it is narrated by Abu Hurairah (RA) that the Prophet Muhammad ﷺ said:

"If it were not for Eve, no woman would have ever betrayed her husband."

Since Eve alaihissalam is the mother of all women, and she was misled by Iblis into persuading Adam alaihissalam to eat from the



forbidden tree, this event is considered the origin of betrayal. Here, betrayal does not refer to infidelity or indecent acts, but rather it alludes to this specific incident involving the disobedience of Allah's command.

Question: After giving a woman a bath and shrouding her, if blood comes out, what should be done?

Answer: Once the deceased has been bathed and shrouded, there is no need to give another bath or change the shroud. However, if impurity becomes apparent, it is sufficient to just remove the impurity. If a bloodstain appears, wiping it with a damp cloth is enough.

Question: Due to cold water, I use tissue paper to clean myself after urinating at night, and then I clean my private part with water before performing ablution for Fajr prayer. Is this correct?

Answer: The Prophet Muhammad ﷺ prohibited using dung and bones for cleaning after relieving oneself and allowed using three stones for this purpose. Based on this, tissue paper serves the same purpose as stones. Therefore, using tissue paper for cleaning is sufficient, even if water is available, but it should be done at least



three times. It is not necessary to clean again with water at Fajr, but if you do, it is better.

Question: Due to going to the market, can I combine Dhuhr and Asr prayers at the time of Dhuhr, or Asr and Maghrib prayers at the time of Asr because there is no place to pray in the market?

Answer: A woman cannot pray any prayer before its prescribed time just because she is going to the market. Allah has commanded that prayers be offered at their appointed times. If a woman performs Dhuhr and then goes to the market, she should pray Asr wherever the time for Asr comes. Similarly, if she performs Asr and then goes to the market, she should pray Maghrib wherever the time for Maghrib occurs. It is not necessary to have a mosque for prayer, as the entire earth is like a mosque. One should try to finish shopping quickly and return home, but if delayed and unable to pray in the market, the prayer should be performed upon returning home.

Question: If a father is sick, can a daughter wash her father's hands, feet, and face?



Answer: Yes, a daughter can wash her father's hands, feet, and face. There is no problem in this.

Question: It is observed that some women use medicines during pregnancy with the hope of having a boy. What is the reality of this?

Answer: If women are using specific medicines to have a boy, it shows a weakness in their faith and a lack of reliance on Allah. Giving children, whether boys or girls, is Allah's attribute, and it is entirely within His control, as Allah says:

"To Allah belongs the dominion of the heavens and the earth. He creates what He wills; He grants female offspring to whomever He wills, and He grants male offspring to whomever He wills. Or He bestows both males and females, and He renders whomever He wills barren. Indeed, He is Knowing and Competent" (Ash-Shura: 49-50).

Therefore, women should eliminate this weakness in their faith and reliance on Allah and should pray to Him for offspring.

Question: Who are the believing sisters mentioned in the hadith?



Answer: The hadith refers to four believing sisters as narrated in Sahih Al-Jami from Ibn Abbas (RA), where the Prophet Muhammad ﷺ said:

"The four sisters are: Maimunah, Umm al-Fadl, Salma, and Asma bint Umais, who is their sister through their mother, all believers" (Sahih Al-Jami: 2763).

In other sources such as Sunan Al-Kubra, Dar Al-Sahaba, and Sharh Mushkil Al-Athar, it is narrated with the words:

"The believing sisters are: Maimunah, the wife of the Prophet Muhammad ﷺ, Umm al-Fadl, the wife of Abbas, Asma bint Umais, the wife of Ja'far, and the wife of Hamza."

Question: There is a hadith narrated that on the Day of Judgment, Allah will first command to weigh how a man treated his wife. Is this hadith authentic?

Answer: To the best of my knowledge, there is no authentic hadith with such a wording. Authentic hadiths indicate that the first matter to be judged regarding the rights of Allah will be prayer, and regarding the rights of people, it will be the unjust shedding of blood. Some rights are due from a husband to his wife and some from a wife to her husband. Whoever falls short in fulfilling their rights will be held accountable on the Day of Judgment. However,



the claim that the treatment of wives will be weighed first is not correct.

Question: A sister asked if it is permissible to distribute charity gradually to the poor throughout the year with the intention of giving Zakat, as it is difficult to give it all at once.

Answer: This way of giving Zakat is not permissible because Zakat must be given in one lump sum. It seems from the question that you are referring to the Zakat on gold. In that case, you should set aside the amount you intend for Zakat in a bag throughout the year and then, when a full year has passed, calculate the Zakat on your jewelry and give it all at once. Meanwhile, you may continue to give small amounts to the needy as charity and good deeds, but not with the intention of Zakat.

Question: My husband does not pray, should I divorce him or continue living with him?

Answer: I hope that besides Friday prayers, your husband occasionally offers other prayers and is not in denial of the importance of prayer. He probably misses the five daily prayers out of laziness. In this case, he will still be considered a Muslim. You should not demand a divorce but rather continue to remind him



to pray, improve the environment around him, and make efforts to connect him with the faith by giving him beneficial books, making him listen to good speeches, or encouraging him to attend religious gatherings or sit with scholars. A husband and wife should be the best well-wishers for each other, especially regarding prayer, as emphasized in the following hadith:

Abu Hurairah Radeyallahu Anhu narrates that the Prophet ﷺ said:

"May Allah have mercy on a man who gets up at night and prays and wakes up his wife to pray, and if she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who gets up at night and prays and wakes her husband up to pray, and if he refuses, she sprinkles water on his face." (Sahih Abu Dawood: 1450)

This indicates that both spouses should care about each other's prayers. If the husband is negligent, the wife should strive to wake him up, and if the wife is negligent, the husband should do the same.

Question: An eight-year-old boy sleeps by hugging his mother, and he does not listen even when asked not to. Up to what age can a boy sleep with his mother?



Answer: There is a hadith in Abu Dawood that Shaykh Al-Albani rahimahullah has declared hasan sahih. The Prophet ﷺ said:

"Command your children to pray when they are seven years old, and beat them for it (if they don't pray) when they are ten years old, and separate their beds." (Sahih Abu Dawood: 495)

According to this hadith, a ten-year-old boy should sleep separately from his parents. In fact, Shaykh Al-Albani rahimahullah also mentioned a hadith in Sahih Al-Jami where the Prophet ﷺ said:

"When your children reach the age of seven, separate their beds." (Sahih Al-Jami: 418)

Nowadays, children become more aware at a young age due to their environment and the internet, so it's better to have them sleep separately when they are around six or seven years old and start showing signs of understanding and awareness. A separate bed means either each child has their own bed or that they share a long bed but have separate blankets. As for the eight-year-old boy who sleeps hugging his mother, he should now be made to sleep separately.

Question: Does reciting Surah Waqi'ah remove poverty? Should women learn this surah?



Answer: There is a narration regarding the virtue of this surah:

"Whoever recites Surah Waqi'ah every night will never suffer from poverty." (Al-Silsilah Al-Da'eefah: 289)

This hadith is weak, and the narration which says that Abdullah Ibn Mas'ud Radeyallahu Anhu taught this surah to his daughters is also weak. The hadith related to teaching this surah to women is also weak:

"Teach your women Surah Waqi'ah, for it is the Surah of wealth." (Al-Silsilah Al-Da'eefah: 5668)

Question: If a woman is unable to bear children, can she buy a child from a close relative or an orphanage?

Answer: If a woman cannot have children, she can adopt a child from another woman, as Islam permits adoption. However, it is not permissible to buy a child, whether from an orphanage or a relative. Even selling human organs is not allowed because the body belongs to Allah, and a person can only sell what is in their possession.



Question: Since the Prophet ﷺ used to stand to honor his daughter Fatimah Radeyallahu Anha, why should we not stand to honor others?

Answer: It is true that the Prophet ﷺ used to stand up and move forward to welcome his daughter Fatimah Radeyallahu Anha, as narrated in Abu Dawood and Musnad Ahmad. Aisha Radeyallahu Anha reported:

"Whenever Fatimah came to the Prophet ﷺ, he would stand up, move towards her, take her hand, kiss her, and make her sit in his place. When the Prophet ﷺ came to her, she would stand up, move towards him, take his hand, kiss him, and make him sit in her place." (Sahih Abu Dawood: 5217)

It is permissible and recommended to stand to greet someone and shake hands when they arrive, but standing merely to show respect while the person is sitting or just to honor them without any other reason is not allowed.

Question: Is it sinful to stretch (yawn)?

Answer: Stretching (yawning) is not a sin. There is a hadith in Abu Dawood, declared hasan by Shaykh Al-Albani rahimahullah, where a woman from the tribe of Banu Najjar narrates:



"My house was the tallest around the mosque, and Bilal Radeyallahu Anhu used to give the Fajr adhan from it. He would come before dawn, sit on the house, and look for the Fajr (dawn). When he saw it, he would stretch and say: 'O Allah, I praise You and seek Your help over Quraysh to establish Your religion.' Then, he would give the adhan. I never knew him to skip these words even once." (Sahih Abu Dawood: 519)

However, women should be cautious and avoid stretching in front of strangers, as the body takes on an unusual posture when doing so.

Question: Many women teach the Qur'an online, will they receive the reward of a gathering (majlis)?

Answer: Teaching the Qur'an online is also a form of gathering, and both the learners and teachers will receive all the virtues mentioned in the Qur'an and Hadith. However, the gathering mentioned in Hadith, where angels surround it, and mercy and tranquility descend upon it, refers to a physical gathering at a specific place for religious teaching and remembrance of Allah. As clarified in the following Hadith, the Prophet ﷺ said:

"No people sit together to remember Allah but that the angels surround them, mercy envelops them, tranquility descends upon



them, and Allah mentions them to those near Him."(Sahih Muslim: 2700)

Question: Can a bride send her picture to a friend on mobile?

Answer: In Islam, creating images of living beings is prohibited. Hence, both the groom and bride should avoid taking pictures at the time of their wedding. If a bride has pictures on her mobile, she should delete them instead of sending them to friends to avoid the sin of keeping images of living beings. Although a woman can look at another woman's picture, keeping or sending it unnecessarily is impermissible. Some scholars allow digital images, but their stance is weak in terms of evidence. The stronger opinion is that digital images also fall under the prohibition of image-making.

Question: I am a female doctor in Pakistan, and both married and unmarried women come to me for abortions. What should I do according to Islamic teachings?

Answer: In Sahih Muslim, there is an incident of a woman from the Ghamid tribe who committed adultery and became pregnant.



Out of fear of her sin, she requested purification from the Prophet ﷺ, who instructed her to return after delivering the baby. When she came back after delivering, he told her to nurse the baby until weaning. Once the child was weaned, she returned with the child holding a piece of bread. The Prophet ﷺ then ordered her to be stoned. During the stoning, when some blood splattered on Khalid bin Walid's face, he cursed her, and the Prophet ﷺ said:

"Hold on, O Khalid, by the One in whose hand is my soul, she has repented with such sincerity that if a tax collector were to repent with the same, he would be forgiven." (Sahih Muslim: 1695)

In another narration: "She has repented in such a way that if it were distributed among seventy people of Medina, it would suffice them." (Sahih Al-Jami: 5128)

This incident shows the seriousness of adultery, the fear of divine punishment, and sincere repentance. From this, we also learn that a pregnancy resulting from adultery should not be terminated, regardless of whether the woman is married or unmarried. Abortion is considered a grave sin, as it involves killing a soul. Therefore, I advise you to fear Allah and refrain from assisting in any abortion unless it is to save the life of the mother. For more details, you can refer to my blog, "The Ruling on Blood Money and Expiation for Abortion."



Question: Is it permissible to have intercourse after menstruation before taking a ritual bath? What if someone did so before the bath?

Answer: Scholars unanimously agree that intercourse is not permissible after menstruation until the woman performs the ritual bath (ghusl). If someone has intercourse before the bath, they should repent and seek forgiveness, and give one or half a dinar in charity as expiation. Sheikh Ibn Baz rahimahullah was asked about expiation for intercourse before the bath, and he said expiation is required if intercourse takes place before the ritual bath. (Binbaz.org.sa)

Question: I heard that if a mother gets divorced, her children will inherit from their father's estate, but in the case of khula (divorce initiated by the wife), they will not. Is this correct?

Answer: What you heard is incorrect. The correct ruling is that legitimate children will inherit from their father's estate, regardless of whether the mother is divorced or has taken khula.



Question: Some women have light eyebrows. Is it permissible for them to darken those areas with a black pencil, as we see women using black kohl on their eyelashes?

Answer: The Prophet ﷺ prohibited using black dye on hair, and this ruling applies to both men and women. Therefore, a woman cannot use black color to darken her eyebrows. Light eyebrows are not a defect that needs to be corrected, so they should be left as they are. As for kohl, it is not applied to the eyelashes but used in the eyes for their protection. Kohl is permitted only for the eyes, not for the eyebrows.

Question: If a woman engages in masturbation, does she need to perform a ritual bath if only madhy (pre-ejaculatory fluid) is discharged but not maniyy (semen)?

Answer: Firstly, I advise Muslim sisters to avoid fulfilling their desires in unnatural ways. They should fear Allah and increase their inclination towards righteous deeds. If maniyy is discharged along with desire, a ritual bath becomes obligatory, whether through masturbation or any other means. Since a woman's maniyy flows inward rather than outward, if she feels it has been discharged with desire, she must perform the ritual bath.



However, if only madhy (a sticky fluid) is discharged, then a bath is not required.

Question: In our culture, the bride is brought onto a stage. Can women observe the customs of the bride and groom while maintaining proper hijab?

Answer: Bringing the bride onto the stage and mixing men and women in one gathering is against Islamic teachings. The bride should not be brought into a men's gathering, and similarly, women should not join the men's gathering. Although women can look at men, including the groom, there should be no mixing of men and women in the same gathering.

Question: Can a woman make up for missed obligatory fasts without her husband's permission?

Answer: A woman can make up missed obligatory fasts without her husband's permission, and there is no harm in doing so. However, for voluntary fasts, the husband's permission is required.



Question: If a woman has a lump in her chest and a doctor needs to examine it by removing the patient's clothing, does this invalidate the ablution? Similarly, does touching the anal wound with gloves invalidate the ablution?

Answer: The issue here is related to ablution. Removing the clothing to examine the chest or touching the anal wound with gloves does not invalidate the ablution. The same applies to the patient; their ablution is not invalidated by these actions. Touching the genital area, whether front or back, through the clothing does not invalidate the ablution. However, there is some difference of opinion on whether touching the anal area (without a barrier) invalidates the ablution, as the hadith specifically mentions the front genitalia. According to some scholars, the anal area is treated similarly to the front genitalia because it is also a place of excretion, so touching it directly without a barrier would invalidate the ablution.

Question: The prayer for the deceased, for example, "Allahumma ighfir lahu wa arhamhu..." is commonly recited for men. Should this prayer be modified for women, or is it sufficient to use the same prayer by replacing the pronoun?



Answer: When praying for a deceased woman, you should use the feminine pronoun. The prayer should be modified as follows: "Allahumma ighfir laha wa arfa' darajataha fi al-mahdiyyin wa akhlufha fi 'aqibiha fi al-ghabirin wa ighfir lana wa laha ya Rabb al-alamin wa afsih laha fi qabriha wa nawwir laha fi." Changing the pronoun to the feminine form is sufficient and there is no need to mention the deceased's name.

Question: I am about to become a bride and will be in a wedding hall where it will be difficult for me to determine the qibla. I do not know how to find the qibla using the internet or mobile. Please guide me on this issue.

Answer: In today's age, finding the qibla is quite easy. There are many websites, such as eqibla.com, where you can enter your city and country to find the qibla direction. Mobile apps also provide this service. It is a good idea to check this with someone who knows how to use these tools. Since you will be among Muslims, you can ask others around you for the qibla direction. If you were alone in a remote area, it might be challenging, but your situation is different as you will be among Muslims who can help you determine the qibla.



Question: Can a woman pray two rak'ahs between the adhan and iqamah at home, and can she do so if there is a delay?

Answer: According to hadith, it is allowed to pray two rak'ahs between the adhan and iqamah. This applies to both men and women. Therefore, a woman can perform these two rak'ahs at home even if the iqamah has already been called or if the prayer time has ended. It is preferable to pray these two rak'ahs soon after the adhan.

Question: We know that spouses can wash each other after death, but if a wife cannot wash her husband alone, can she seek help from her mahram, such as a son or brother?

Answer: A wife can wash her husband, and a husband can wash his wife without anyone else present because there is no hijab between them. However, it is not permissible for a man to be present in the washing of another woman, or for a woman to be present in the washing of another man, except for their own spouse. If a woman cannot wash her husband alone, she should seek help from men for the actual washing. Alternatively, she can prepare everything needed for the washing and then have the husband washed by men, while she does the initial preparation.



Question: A sister asked if the Saudi government's statement that a mahram is not necessary for Hajj and Umrah is accurate. What is the Islamic stance on this?

Answer: Islam does not require a mahram for performing Hajj or Umrah; the requirement for a mahram is related to travel. Therefore, a woman residing in Mecca can perform Hajj or Umrah without a mahram. However, a woman coming from places like Jeddah, Taif, Riyadh, Medina, India, or Pakistan must travel with a mahram.

Question: My five-year-old son, named Abu Zar, has recently been waking up crying and pointing to one side. This has happened a few times after he falls asleep after Isha. What should I do?

Answer: It might be due to nightmares, and there is no need to panic. When putting him to sleep, recite the supplications after Isha and continue doing so until he improves. Insha Allah, this will help. You can also recite prayers for the child before sleep. If the problem persists, it might be beneficial to consult a medical professional.



Question: Is it permissible to wear artificial jewelry, such as Bentex metal bangles and rings, while praying?

Answer: Wearing artificial jewelry, whether made of gold, silver, or other metals, does not affect the validity of the prayer. There is no issue with wearing such jewelry while praying.

Question: Can a woman permanently remove her underarm hair using laser treatment?

Answer: Before proceeding, it is essential to consult a medical expert to ensure that laser treatment for permanent hair removal does not have adverse effects. If the expert confirms that there are no harmful effects, then it is permissible. However, if there is any potential harm, it should be avoided, as Islam prohibits self-harm.

Question: The marriage contract mentions that the dower is to be paid upon request, but if the husband does not pay it to the wife, what is the ruling?

Answer: The term "dower upon request" means that the dower is to be paid when the wife requests it. Therefore, when the wife needs the money, she should ask her husband for it. At that time,



it is the husband's duty to pay the dower. If he does not pay, he will be held accountable. In such a case, the wife may either grant him additional time if necessary or seek her right through the help of family members or mediators. The dower is a right and cannot be waived unless the wife willingly forgives it without coercion. If the husband dies without paying the dower, he will be held accountable by Allah, as this pertains to the rights of others.

Question: If a husband gives his wife three divorces but the wife did not hear the word of divorce, will the divorce still be valid?

Answer: For a divorce to be valid, it is not necessary for the wife to hear it; it is sufficient that she is informed of it in any manner. Therefore, in this case, the divorce will be valid, but giving three divorces at once counts as only one divorce.

Question: If a woman has twelve tolas of gold and gives seven tolas to her daughter-in-law, does she still need to pay zakat on the entire twelve tolas of gold annually, or is zakat only required on the remaining five tolas? And does the daughter-in-law need to pay zakat on the seven tolas?

Answer: If the woman had twelve tolas of gold and gave seven tolas to her daughter-in-law, the seven tolas now belong to the



daughter-in-law. The woman only has five tolas left, which is below the zakat threshold, so she does not need to pay zakat on the remaining five tolas. However, if the daughter-in-law's total gold (including the seven tolas and any additional gold) reaches the zakat threshold, she will need to pay zakat on it annually. Zakat is required if the total gold reaches seven and a half tolas or more and a year has passed.

Question: If during cooking, a medical item accidentally falls into the fire but is not removed immediately and is taken out after a few minutes, will there be a sin or is there any atonement required?

Answer: If a medical item falls into the fire by accident, you are not at fault or sinful for this incident. Since you did not intentionally cause harm, you do not need to worry or provide any atonement. Simply removing the item from the fire is sufficient.

Question: After using the restroom, if we perform ablution and pray without waiting for the clothes to dry, and if we have a valid excuse, is there any issue with our prayer or ablution?

Answer: For a sick person, the Shariah provides some flexibility. If the clothes are damp or if water from ablution touches the body,



there is no harm in performing the prayer. There is no need to wait for the clothes to dry.

Question: We are five people in our home (myself, my husband, and three children). Can we occasionally form a congregation for prayer at home?

Answer: Yes, if needed, all the members of the household can pray together in congregation. If men are present, as in your case, the husband should lead the prayer. The lineup would be the husband or an educated son leading in the front, followed by other men, and then the women. If only women are present, one of them can lead the prayer and should stand in the middle of the row.

Question: I have two young children (a two-year-old son and a one-year-old daughter). Due to them, I often miss Fajr prayer as they do not let me pray, crying or needing milk, or because of the risk of them falling. What should I do? Will I be considered a hypocrite if I cannot pray on time due to these reasons?

Answer: It is understandable that a woman with young children, without help, faces many challenges. Allah is aware of your



intentions and understands your difficulties. Therefore, despite these challenges, if you strive to pray on time, Allah will reward you well. If you cannot pray on time due to necessity, pray as soon as you are able. This situation is not considered hypocrisy but rather a genuine difficulty. You should complete your prayer as soon as you can. Try to fulfill the children's needs before praying, or if possible, hold them while praying. The time for Fajr prayer extends from dawn until sunrise.

Question: Can I give my child flowers, cook special food, or give gifts to celebrate completing the Quran or a section of it?

Answer: Giving gifts to a child to celebrate their achievement is permissible, but avoid following customs or traditions that are not required. Flowers and similar celebrations might have started as individual practices that became widespread, but they are not necessary. Instead, giving a gift is sufficient to make the child happy. Avoid practices such as cooking special food or garlanding, as these are often done for show rather than necessity.

Question: A sister has a question: There are troubles in my house; neither my husband nor I can find jobs. We pray and recite the Quran, but we don't know what the issue is. What should I read?



Answer: This sister should understand that it is not the woman's responsibility to secure a job, so she should relieve herself of that stress. As for the husband, if he is not finding a specific type of job, it does not mean there are no jobs available in the world. There are thousands of jobs people do not want to do. For example, people are not found for daily wage labor, yet we say there are no jobs. Is only a government job or a specific type of job considered work? Working on a daily basis is also work. Prophets, too, tended sheep; so why should we consider any work to be small or insignificant? Educated people can do thousands of jobs, but people often limit themselves to what they have in mind. Any job can support a living, and no profession should be considered inferior. Therefore, start with the work that is available, continue to strive for better opportunities, and pray for prosperity in your prayers with trust in Allah. Perhaps a better job opportunity will come. This is what should be done, and there is no specific prayer in Islam for finding a job.

Question: A sister asks if, upon completing the waiting period (iddah) on September 13, there is any special prayer or charity to be done or any particular action to take after completing the iddah?



Answer: Upon completing the iddah, there is no specific prayer to be recited, no charity to be given, and no special action required. If the question is about the waiting period after a spouse's death, the restrictions imposed during the iddah end with its completion. There is no additional requirement. For more information about issues related to widows, you may refer to my detailed article.

Question: Is it necessary for a woman to wear bracelets or similar ornaments? In our area, women who do not wear bracelets are looked down upon, and it is even said that it is forbidden to give water to anyone with empty hands?

Answer: It is not necessary for a woman to wear bracelets. Bracelets are a form of adornment; wearing them or not is a matter of personal choice and does not pertain to religious obligations. Therefore, considering empty hands as something bad or forbidding giving water to someone with empty hands is an ignorant view. In reality, there is no harm or sin in a woman having empty hands. However, someone who gives such opinions without knowledge may be at fault.

Question: Is it necessary for a woman to hear the call to prayer (adhan) for her prayer to be valid? Many people say that there must be an adhan in at least one mosque?



Answer: Women do not need to hear the adhan or iqamah for their prayer to be valid. They can perform their prayers without waiting for the adhan or iqamah. The important thing is that the prayer time has arrived. Women should know that praying at home is better than praying in a mosque. Performing prayers at the beginning of the time is preferable. If there is an adhan from a nearby mosque at the right time, it is fine to listen to it before praying, but it is not essential for a woman to wait for the adhan from any mosque. If a woman has prayed on time and then hears the adhan, she should still respond to the adhan, as it is highly rewarding.

Question: Can a woman receive a kiss on the head from a deaf man?

Answer: If receiving a kiss on the head means the deaf man touching the woman's head, then it is not permissible. Whether a person is deaf, blind, or mute, an unfamiliar man should not be allowed to touch any part of a woman's body.

Question: Can a pregnant woman go for a walk near the sea?



Answer: A pregnant woman can go for a walk near the sea. However, since this is a time of trial and places with large crowds may have more temptation, she should avoid places of immorality and go with her mahram while observing proper dress.

Question: If there is a woman in a gathering who has broken off a relationship, will the prayers of the entire gathering be unacceptable?

Answer: Prayer is an individual act of worship. Everyone prays for themselves, and the acceptance or rejection of prayers depends on the individual praying, not on the presence of someone in the gathering. Therefore, if a gathering includes a woman who has broken off a relationship, it will not negatively affect the prayers of the others. The impact of one's prayers depends on their own piety.

Question: A sister asks that she has been praying for the same thing for seven years without any effect. Should she stop praying or continue?



Answer: Read this hadith first, and then I will explain further. The Prophet ﷺ said: "Whenever a Muslim prays for something that does not involve sin or cutting off ties of kinship, Allah grants one of three things: either He grants the request quickly, or He stores it for the Hereafter, or He averts an equal amount of harm. The companions asked: Then we should pray abundantly. The Prophet ﷺ replied: Allah gives even more." (Sahih al-Targhib: 1633). This hadith shows that Allah always benefits from every prayer, whether by granting the exact request, storing it for the Hereafter, or averting harm. This sister should not lose hope in Allah. Whatever decision Allah has made for her will come to pass. Believers should be content with Allah's decisions and trust in Him completely. She is advised to continue asking Allah for various things, as He will grant what is best for her. The most significant request is for Paradise, which the righteous have always sought from Allah. Whatever you receive in this world will eventually pass, while the Hereafter is eternal. Therefore, worship Allah and frequently ask for Jannat al-Firdaws (Paradise).

Question: Can a woman wear clothes made of gold and silver?

Answer: Gold and silver are permissible for women. They can use them as clothing or as ornaments like bangles and rings. However, it should be noted that gold and silver are not only wealth but also adornments. Women should not display their adornments in front



of non-mahram men, and should use them in the presence of their husbands, mahrams, or other women.

Question: Is it permissible to sew the shroud cloth by hand or with a machine, such as sewing pajamas for women and stitching the wrapping sheets?

Answer: It is established from the Prophet ﷺ that shrouds were given in simple pieces of cloth. He neither sewed the shroud nor commanded it to be sewn, so we should also avoid sewing the shroud. The deceased should be wrapped and buried in plain pieces of shroud cloth, whether it is a woman or a man. Generally, there is no need for sewing the shroud; it is simply placed in the grave and covered with soil. If shrouds are not available, one can use clothing as a substitute, but it should not be specially sewn as shrouds. The Prophet ﷺ had given his own garment for the shroud of his daughter Zainab رضي الله عنها with the intention of blessing and said to place it underneath the shroud connected to the body. (Ibn Majah: 1458)

Question: There is an hour on Friday during which prayers are accepted. If due to household chores, as women are often busy, one does not find time to pray, will Allah still accept the prayers due to the intention?



Answer: There is no need to specifically set aside time for prayer; one can pray from the heart while performing other tasks. However, mere intention without actual performance will not be rewarded. Prayer is an act of worship that requires actual supplication, not just intention. Therefore, a woman should either dedicate herself to a favorable time for prayer or ensure to pray while engaged in her duties.

Question: Men pray in the mosque, but women pray at home. If a woman mistakenly prays the wrong prayer, such as praying Maghrib instead of Asr, will it be considered a sin, and should she repeat the Asr prayer?

Answer: What was the time when you prayed Maghrib? Was it Maghrib time or Asr time? If it was Maghrib time and you prayed with the intention of Maghrib, it counts as Maghrib prayer, and Asr should be prayed separately. If it was Asr time and you mistakenly prayed Maghrib with the intention of Maghrib, there is no sin, but the Asr prayer needs to be repeated because both intention and time are important in prayer.



Question: Can a girl from the Ahl-e-Hadith school marry a boy from the Hanafi school?

Answer: According to the Darul Uloom Deoband website, it is advised not to marry non-followers (non-Hanafi). Some fatwas from the Ahl-e-Hadith may also advise against marrying Hanafis, but one should prioritize Ahl-e-Hadith for marriage due to their pure beliefs. However, if necessary, marriage with a Deobandi is also possible. A woman should be cautious, considering the religiousness and morality of the prospective husband and the environment of his home.

Question: The provided video link shows a method of performing ruqyah (spiritual healing) using a pen on the body. Is this correct?

Answer: There is no such method of ruqyah mentioned in the Quran and Hadith. This is a self-devised method by the person in the video. They appear to be from a Deobandi background, where there is no restriction on ruqyah, but they often make up practices for various ailments. This self-devised method has no basis in Islam. The correct method is to perform ruqyah as taught by the Prophet ﷺ. For ruqyah, one should recite the verses and blow on



oneself or the patient as described in authentic Hadith. (Sahih Bukhari: 5735)

Question: Is it correct for a sister to read a specific verse for a certain period for a need and have others also read it?

Answer: This is an innovation (bid'ah). The Prophet ﷺ did not teach that specific verses should be read in a fixed number for needs, nor is there any evidence for having multiple women read the same verse together. Therefore, this method is an innovation. One should adhere to the teachings of Islam for solving problems and avoid such practices.

Question: I teach children at a madrasa. Can girls who have reached puberty attend lessons during their menstrual period?

Answer: Yes, you can teach girls during their menstrual period. They should use gloves when touching the Quran, but there is no issue with other books and notebooks.



Question: Is it true that fish pray for those who leave home for seeking knowledge? Do students going in a car to study the Quran also benefit from this?

Answer: Anyone who leaves home for seeking knowledge, whether by walking or riding, is prayed for by the fish. This includes students who travel by car to learn religious knowledge.

Question: Someone asked if a Sunni girl can marry a Shia boy. Also, which practices are un-Islamic in Shia Islam?

Answer: A Sunni girl should not marry a Shia boy because Shia beliefs include heretical views. The fundamental difference is that Sunnis follow the Shariah revealed to Muhammad ﷺ, while Shias interpret the Quran in their own way and believe in distortions and fabricated sayings attributed to their imams.

Question: A sister asks if she can speak to the father of a prospective groom, who is 65 years old, regarding her engagement, especially when her own guardian is neglectful. Could her communication help in making the guardian more attentive to the marriage proposal?



Answer: Ideally, it is the responsibility of the girl's guardian or mahram to speak on her behalf regarding a marriage proposal. If the mahram is not available or is neglectful about the marriage, then the girl herself can talk to the responsible person about the proposal. This does not mean engaging in unnecessary conversation with the groom but discussing it with those who are responsible, as needed. Additionally, she may send news of the proposal through someone else. Islam recognizes the need for addressing such matters; thus, a woman can discuss marriage proposals when necessary.

Question: Can a husband and wife clean each other's non-essential body hair?

Answer: There is no barrier between husband and wife regarding such matters. Therefore, they can clean each other's non-essential body hair.

Question: What is the evidence that a woman's 'awrah (private parts) is from the navel to the knees?



Answer: It is narrated from Abu Sa'id al-Khudri that the Prophet ﷺ said: "A man should not look at the 'awrah of another man, nor should a woman look at the 'awrah of another woman. A man should not lie in the same garment with another man, nor should a woman lie in the same garment with another woman" (Sahih Muslim: 338). This hadith indicates that a man's private parts, which should be covered, are between the navel and the knees. Consequently, a woman's private parts, in relation to another woman, would be similarly covered.

Question: If a sister's husband lived abroad and there was discord between them, and it was later discovered that he passed away two months ago, when would her waiting period (iddah) begin, and what about the time that has already passed?

Answer: The waiting period (iddah) begins from the time of the husband's death. Therefore, she should complete her iddah of four months and ten days from the time of his death. The time that has already passed does not require any action on her part. Since there was discord between them, which is a mutual fault, she should seek forgiveness from Allah on her and her husband's behalf.

Question: Can a girl pray to Allah for a non-mahram to be her spouse?



Answer: If a girl likes a man for his religious qualities, she can pray to Allah to grant her marriage to him. She should also make an effort to communicate this desire to her guardian, indicating that the man is suitable in terms of religion and character. If the guardian agrees and the marriage is facilitated, she should thank Allah. If the marriage proposal is rejected, she should accept the outcome and continue seeking a suitable match elsewhere.

Question: Sheikh al-Islam Ibn Taymiyyah rahimahullah said that if someone loves a woman but cannot marry her in this world, he can give her the dowry (mahr) as charity and pray to Allah to make her his wife in the Hereafter. Is this correct, and how much dowry should be given as charity?

Answer: Anyone who enters Paradise will not remain unmarried. The Prophet ﷺ said: "There is no celibacy in Paradise" (Sahih Muslim: 7147). Women in Paradise will have various conditions. Those whose husbands are also in Paradise will be with them, but for those whose worldly husbands are not in Paradise or who were not married, there are differing opinions among scholars. Sheikh Ibn Uthaymeen rahimahullah mentioned that such a woman might marry one of the worldly men who have not been married.



This issue is part of the unseen, so it is better to pray to Allah for specific, clear guidance and strive to perform deeds that lead to Paradise. There is no evidence for giving dowry as charity for an unmarried woman, so it is unnecessary to do so.

Question: It is said that if school or college-going girls memorize verse 9 of Surah Yasin, they will be protected from all harm. Is this correct?

Answer: Claims should be supported by evidence. There is no proof from the Quran or Hadith to support this claim. Therefore, this practice is incorrect. Girls should be taught to dress modestly, avoid wearing perfume, lower their gaze, refrain from unnecessary interactions with strangers, and avoid mixed-gender education. If they follow these guidelines and remember Allah, they will be protected.

Question: Can a Muslim woman perform the washing of a deceased non-Muslim?

Answer: According to Islamic law and scholarly opinion, a Muslim generally should not participate in the washing, shrouding, or



burial of a non-Muslim. However, if a Muslim has a non-Muslim relative who dies and there is no one else to bury them, the body can be buried in a grave. Washing is not required, and the deceased non-Muslim is considered impure. If there is a custom among non-Muslims to wash the deceased and no one else is available, a Muslim may wash the body, wrap it in a cloth, and bury it in a grave. The washing, shrouding, and burial here mean simply washing the body with water, wrapping it in a cloth, and burying it in a pit or grave, not according to Islamic rites.

Question: A woman who had a bowel surgery about 20 years ago has not been able to fast during Ramadan since then and was unaware of the expiation (kaffarah) for missed fasts. Now that she knows, she plans to start giving expiation from the next Ramadan. What about the expiation for the previous missed fasts?

Answer: May Allah grant this sister health and well-being. This issue reflects a lack of awareness over the past 20 years about her fasting status. She should repent to Allah for this negligence and promptly pay the expiation for the missed fasts of the past 20 years. For each missed fast, she should provide food for a needy person, which is half a sa' (approximately 1.5 kg) of wheat, rice, or another staple food. Allah says: "And upon those who are able [beyond a



doubt] is a ransom: the feeding of one who is in need” (Al-Baqarah: 184).

Question: If a baby drinks milk other than the mother's, what is the ruling on its urine?

Answer: The ruling for a nursing baby who drinks its mother's milk is clear: if it is a boy, sprinkling water over the urine is sufficient, and if it is a girl, the urine must be washed. However, if the baby drinks artificial milk, scholars have differing opinions on this matter. Sheikh Ibn Baz (رحمه الله) stated that the correct view is that the ruling for artificial milk is the same as for mother's milk. For a boy, sprinkling water is enough, and for a girl, her urine should be washed.

Question: In South Africa, hair falls out due to the climate, while in India, natural hair is easily available. Can a person buy and sell hair between these places for trade purposes?

Answer: It is not permissible to attach hair or wear artificial hair and wigs, as the Prophet ﷺ cursed both the one who attaches hair and the one who has it done. Even when a woman's hair fell out



due to illness, and her husband desired for her to wear artificial hair, the Prophet ﷺ did not permit it, saying: "Allah curses the one who attaches hair and the one who has it done." (Bukhari: 5935)

Another hadith in Sahih Bukhari supports this, where Hamid bin Abdul-Rahman bin Awf narrated that Muawiyah bin Abu Sufyan (رضي الله عنهما) was in Madinah during the Hajj year. He took a hairpiece from his guard's hand and said, "Where are your scholars? I heard the Prophet ﷺ forbidding such hairstyles, and he said that the Israelites were destroyed when their women started doing this." (Bukhari: 5932)

From these ahadith, it is clear that using artificial hair is not permissible. Therefore, trading in it is also not allowed. However, some scholars, including Sheikh Ibn Uthaymeen (رحمه الله), have said that if someone's hair falls out and there is no hope of it growing back, it is permissible to wear a wig for the purpose of covering a defect, not for adornment. Based on this, one can sell artificial hair to those in need, but selling it for fashion purposes is not allowed. It's also worth noting that there are many medications available to regrow hair, so it is better to use medicine to treat baldness.

Question: A woman has recently given birth. In the initial days after delivery, whenever there is pressure on her stomach, air is



expelled from her front. The issue is that air is released even during prayer. What should be done in this case?

Answer: If a woman expels air from the front, it does not break her wudu, so the prayer will not be affected. Wudu only breaks if air is expelled from the back.

Question: A girl eloped and married without her parents' involvement. She later had two children, a girl and a boy. Now, her daughter is getting married. Is it permissible for this girl to marry another man?

Answer: There is no issue with the marriage of the girl in question. Her marriage is permissible. However, since the girl's mother married without a wali (guardian), it was incorrect. She should fear Allah and, after repenting, renew her marriage contract in accordance with Islamic law, with the consent of a wali, to ensure the marital relationship is valid.

Question: I performed ghusl before sunset, prayed Dhuhr and Asr, and later prayed Maghrib and Isha. After waking up for night



prayers (Qiyam al-Layl), I noticed some spotting in the bathroom. Should I still pray or not?

Answer: It seems from the question that you had your menstrual period and purified yourself before Maghrib. You performed ghusl and prayed Dhuhur, Asr, Maghrib, and Isha. Later in the night, you saw some yellowish discharge. If this is the case, know that if yellowish discharge appears after purification from menstruation, it has no significance. You should continue to pray in this state. However, if the blood returns with the characteristics of menstrual blood after the usual days of menstruation have passed, then it is considered menstruation, and you must stop performing acts of worship.

Question: The Qur'an says that impure women are for impure men, and impure men are for impure women. Pure women are for pure men, and pure men are for pure women. So why is it that Asiya was for Pharaoh, and the wives of Lot and Noah were disobedient?

Answer: In previous laws, it was permissible for a disbeliever to marry a believer, and for a believer to marry a disbeliever. That's why we see that the wives of Noah and Lot were disbelievers, and



Pharaoh's wife was a believer. In the Shari'ah of Prophet Muhammad ﷺ, it is still permissible for a Muslim man to marry a woman from the People of the Book.

Question: If a couple mutually agrees not to have children for one year after marriage, would they be sinful?

Answer: The Prophet ﷺ instructed men to marry women who bear many children. This suggests that preventing the growth of the human race goes against the command of the Prophet and the purpose of marriage. Delaying having children for a period without a legitimate reason is a practice stemming from Western culture, spread through Indian movies and serials among Muslims. However, if a couple already has children and wants to space them out for a legitimate reason, there is no harm in that. But delaying children at the start of marriage without necessity is not appropriate, except as influenced by Western culture.

Question: A sister says that zakat must be paid on all gold items, even if it's just a single nose ring. Is this correct?



Answer: There are two conditions for paying zakat on gold and silver: (1) The amount must reach the nisab (85 grams for gold, 595 grams for silver), and (2) A full year must pass. If either condition is not met, there is no zakat. Therefore, if a Muslim brother or sister possesses gold or silver that reaches the nisab and a year has passed, they must pay zakat on it. However, if the gold or silver does not reach the nisab, there is no zakat. A hadith from Abu Dawood (1565), which Sheikh Albani authenticated, mentions that the Prophet ﷺ saw some silver rings on the hands of Aisha (رضي الله عنها) and asked if she paid zakat on them. When she replied no, the Prophet ﷺ said, “These will lead you to Hell.” This does not mean that zakat is due on just a few rings, but rather, if they reach the nisab, zakat must be paid. Since Aisha (رضي الله عنها) did not possess silver equal to the nisab, she did not pay zakat on those rings.

Question: The swings found in parks, where both men and women are present, is it appropriate for a woman to swing there?

Answer: Women should not swing in general parks because Islam has given women a high status, great respect, and has particularly safeguarded their modesty. Therefore, a woman should not engage in anything that goes against her modesty. A modest woman would never swing in front of men, but there is no harm in swinging



alone. If there is a swing at home or in a private park, a woman can definitely swing there. Swinging itself is not forbidden for women, but engaging in actions that go against modesty is.

Question: I live abroad, and two months ago, I filed for khula (divorce initiated by the woman) and also completed a one-month waiting period. I don't know the status of my case. In the meantime, my husband sent a divorce notice to the house, and I have a job that is difficult to leave. What should I do?

Answer: After filing for khula, the waiting period does not begin immediately. It starts once the khula is properly executed, or you receive a formal notice confirming that the khula has taken place. Only then does the marriage end, and from that point, you must observe a waiting period of one menstrual cycle. Filing the case alone does not result in khula. If your husband issued a divorce notice during this period, then the divorce will be valid, and you must observe a waiting period of three menstrual cycles starting from that point. Regarding your job, if it is absolutely necessary, you may continue going to work out of necessity.

Question: Should a woman observe purdah (veil) from the husband of her niece (daughter of her brother or sister)?



Answer: Yes, the husband of a niece (either from a brother or sister) is considered non-mahram (not closely related), so the woman should observe purdah from him.

Question: I was praying at home with my veil, and suddenly a non-mahram (unrelated man) entered. Should I stop my prayer?

Answer: It is recommended for women to pray in the innermost part of the house. Therefore, a woman should pray in a place where non-mahram men do not enter. However, if a non-mahram suddenly comes while you are praying, continue with your prayer and cover your face, meaning observe purdah from the stranger. Also, keep your voice low. Remember that it is important to perform the prayer in full purdah, even at home, and it is better to cover even your feet. Pray in a place where men do not pass by.

Question: Can the name "Zunera" be used?

Answer: The word you wrote in English should not be used as a name. However, "Zinnirah" (with a vowel mark under "Za" and a shaddah on the "Noon") can be used. It was the name of a female



companion of the Prophet ﷺ whom Hazrat Abu Bakr (RA) bought and set free.

Question: During istihadah (prolonged menstruation), a woman performs ablution for every prayer, but if she combines and shortens prayers, what should she do?

Answer: During istihadah, if a woman is combining and shortening prayers, she can perform both prayers with one ablution.

Question: I've heard from many women that after giving a woman a ritual bath (ghusl) before burial, she should first be dressed in some clothes and then in the shroud. Is this true?

Answer: No, there is no such thing. Whether the deceased is male or female, they can be shrouded directly after the ritual bath. The idea that a different set of clothes should be worn before the shroud has no basis.



Question: Can the widow of a martyr remarry?

Answer: If a woman's husband dies or is martyred, she can remarry. The ruling for any widow is the same, and there is no separate rule for the widow of a martyr. Some people may misunderstand that since martyrs are considered alive (in a spiritual sense), how can their widow remarry? The answer is that after martyrdom, they are also considered deceased like others, and they experience life in the Barzakh (the intermediate realm). Every deceased person receives this life, as they are either punished or rewarded in Barzakh. Therefore, the worldly affairs of all widows are the same.

Question: How should a woman observe pardah during her waiting period (iddah)? Please provide evidence.

Answer: There is no special method of pardah during the waiting period. A woman will observe pardah the same way she did before. By pardah, I mean the Islamic pardah, which means covering the entire body. The same pardah applies during the waiting period, and there is no separate ruling. A woman was required to cover her body from non-mahram men before, during, and after the waiting period.



Question: A girl uses masculine pronouns in her speech, both at home and with her friends. Is this resembling boys? She feels shy to speak like girls because she isn't used to it, and people would find it odd if she started speaking like girls.

Answer: This sister should definitely speak like a girl because she is one, and she should not worry about what people will say. She should adopt this new habit and start using feminine pronouns. Gradually, her family and friends will get used to this new habit, which is actually her original habit, and eventually, they will accept it. She should also try to correct other women in her environment who speak like men. You know this has become a new trend, but Islam prohibits women from resembling men and men from resembling women.

Question: My daughter's marriage has already taken place in Dubai, but now the groom's family wants to conduct the marriage ceremony again in India a day before the reception. Is this allowed in Islam?

Answer: Once the conditions of marriage are fulfilled and the marriage is conducted, the man and woman are husband and wife



and are lawful for each other. When the marriage bond is established, there is no need for another marriage ceremony. Therefore, explain to the groom's family not to make a mockery of religion. The marriage is already valid, and there is no need for another one. However, the groom is responsible for hosting a walima (wedding feast), which he can do according to the occasion.

Question: Is it appropriate to name a girl "Iman" and a boy "Salah"?

Answer: There is no harm in naming a girl "Iman," but the boy should not be named "Salah." However, you can name him "Salah" (without the additional letters), or names like "Islam" can be used, similar to "Iman."

Question: If a woman's husband is still alive, will her shroud be red?

Answer: Whether the deceased is male or female, they should be buried in white clothing because the Prophet ﷺ instructed this. There is no separate shroud or color mentioned for any specific deceased person. The Prophet ﷺ said: "Wear white clothes, for



they are the best of your clothes, and shroud your dead in them" (Tirmidhi: 994, declared authentic by Shaykh Albani). In cases of necessity, other colors can be used as a shroud.

Question: If a sister's marriage proposal is under consideration, and the husband wants to know if the girl is suitable for him, is it permissible?

Answer: It is permissible to see the fiancée before marriage. The boy can see the girl. If the issue is to gather information about the girl's religiousness and character, he can inquire about these from her neighbors or relatives. However, if knowing her means meeting her in private, talking to her, dating, inviting her for tea, or spending time with her to understand her, all of these actions are impermissible. These practices belong to Western culture and those who indulge in immorality, and Islam does not allow such things. Before marriage, a boy can see the girl and gather information about her religion and character from others, but following Western customs to understand the girl is not allowed.

Question: A woman has performed her Umrah and now wants to perform Umrah on behalf of her living husband. Is this permissible?



Answer: If the husband is capable of performing Umrah himself, then the wife cannot perform Umrah on his behalf. However, if the husband is incapable due to illness or old age, she may perform Umrah on his behalf.

An authentic hadith states that a woman from Khath'am said, "O Messenger of Allah! My father is an elderly man and is obligated to perform Hajj by Allah, but he is unable to sit on the back of his camel properly." The Prophet ﷺ said, "Then perform Hajj on his behalf" (Sahih Muslim: 3252).

Although this hadith refers to obligatory Hajj, scholars also allow performing voluntary Hajj on behalf of others. Sheikh Ibn Baz was asked if one needs permission to perform Hajj for someone who has already performed their obligatory Hajj, and he replied that if the mother is incapable due to old age or a terminal illness, it is permissible to perform Hajj on her behalf without her permission (Fatawa Ibn Baz rahimahullah: 16/414).

Question: If a woman is wearing contact lenses, will her ablution (wudu) still be valid?

Answer: Before answering this question, it is important to first ask if wearing contact lenses is permissible. The answer is yes if they



are worn due to necessity, such as weak eyesight, and there is no issue in this. However, lenses worn for adornment or fashion, like changing the color of the eyes, are not permissible. Regarding the original question, if someone is wearing contact lenses, their ablution is valid because washing the inner parts of the eyes is not required in ablution. Only the outer part, known as the eyelid, needs to be washed. So, both men and women can perform ablution without removing the lenses, and even their ritual bath (ghusl) will be valid as it does not require water to enter the inner part of the eyes.

Question: If a four-month-old fetus is miscarried, should it be given a ritual bath, shrouded, and have a funeral prayer, and should it be named and an ‘Aqiqah (sacrifice) performed?

Answer: If a baby is miscarried after four months, it should indeed be given a bath, shrouded, and the funeral prayer should be performed. As for naming and performing the ‘Aqiqah, the Prophet’s hadith mentions that naming and ‘Aqiqah are performed on the seventh day after birth. Since the baby passed away before that, the seventh day was not reached, so neither naming nor ‘Aqiqah are required. Sheikh Ibn Baz, however, holds the view



that if a baby is miscarried after four months, it should be named and an 'Aqiqah should be performed. I disagree with this view, as naming is not an issue, but 'Aqiqah is significant. If a deceased person did not live to see the night of Eid, they are not obligated to pay Zakat al-Fitr. Similarly, if a baby does not live to see the seventh day, why would 'Aqiqah be performed? Sheikh Ibn Uthaymeen states that if a person dies before sunset on the night before Eid, they are not obligated to pay Zakat al-Fitr (Fiqh al-Ibadat: 211). This ruling applies similarly to performing 'Aqiqah for a miscarried baby.

Question: When giving zakat on jewelry used regularly, should it be calculated based on the purchase price or the selling price?

Answer: Zakat is also due on regularly used jewelry if it reaches the nisab (minimum amount required for zakat). After one year passes, the current market value of the jewelry is assessed, and zakat is paid at 2.5% of that value.

Question: Can we name a daughter Sidrat al-Muntaha?

Answer: The term "Sidrat al-Muntaha" appears in the Quran, referring to a lotus tree at the sixth or seventh heaven. The word "Sidra" can be used as a name, but there is no need to add "al-



Muntaha." It is better to choose names from the female companions (sahabiyat) or righteous women.

Question: Our neighbor claims she has not studied religion, but she has jinn who have taught her. People come to her with problems, and she gives them specific Quranic verses or names of Allah to recite based on what the jinn have taught her. She considers this religious knowledge. Is it permissible to seek help from jinn, and how should we advise her?

Answer: Even if she is telling the truth, it is impermissible to visit her, as seeking help from jinn is not allowed. The more likely scenario is that she is lying. Anyone claiming to receive religious knowledge from jinn rather than through the Quran and Sunnah, as taught by scholars, is deceitful. The Prophet ﷺ warned us that Satan is a liar. Moreover, inventing personal invocations (adhkar) for specific needs is not permissible, as this is an innovation (bid'ah). We should only recite the established invocations in the manner prescribed by the Prophet. It is our duty to advise others to avoid her and for community leaders to put an end to her activities to prevent spreading misguidance.



Question: What is the minimum and maximum duration of menstruation?

Answer: While there is no definitive minimum or maximum duration for menstruation, scholars have generally concluded that the maximum duration is 15 days. Any bleeding beyond that is considered irregular (istihada) and not menstruation. As for the minimum, there is no set limit, and a woman can menstruate for as little as one day. If the menstrual blood continues for more than 15 days, it should not be counted as menstruation, and she should pray and fast as if she were in a state of purity. Sheikh Ibn Baz mentioned that menstruation should not exceed 15 days, after which it is considered irregular bleeding.

Question: If a deceased person has nail polish on their nails and it cannot be removed, what should be done?

Answer: The deceased must be given ablution (wudu) and a full-body wash (ghusl). Ablution and ghusl require that water reaches the parts of the body being washed. If nail polish prevents water from reaching the nails, it should be scraped off. Those responsible for washing the body should have a chemical on hand to remove the polish. However, if despite efforts some polish cannot be



removed, there is no sin, as Allah says: "So fear Allah as much as you are able" (Quran 64:16).

Question: A woman is ill and has a complaint of urinary incontinence, with water retained in her abdomen. When she goes into prostration during prayer, a sound comes from her private area, which can even be heard by those nearby. If she prostrates with her hands flat on the ground, the sound does not occur, but when she lifts her arms, the sound returns. What should she do in such a case, and what is the ruling on her prayer and ablution?

Answer: May Allah grant this sister healing. If the sound resembling air exiting from the front private part occurs during prayer, it does not affect her prayer or ablution. Therefore, her ablution and prayer remain valid. She should perform the prostration in the manner prescribed by the Sunnah, meaning she should lift her arms from the ground while prostrating, as the Prophet ﷺ commanded: "None of you should spread his arms on the ground like a dog while prostrating." (Sunan an-Nasa'i: 1102). Additionally, she should pray in a place where no non-mahram men are present, and try tying a cloth belt tightly during prayer to see if it helps reduce the sound. If this works, she can use the belt during prayer.



Question: Is this supplication correct: "اللهم اجعلني من المقربين واجعل امي من الحور العين" (O Allah! Make me among Your close ones and unite my mother with the women of Paradise)? (Reference: Al-Adab Al-Mufrad: 504)

Answer: Yes, this supplication is authentic. Sheikh Al-Albani has authenticated this hadith in his verification of the mentioned book, and I am presenting it from the reference of "Al-Durar Al-Sunniyah" for your service:

اللَّهُمَّ اجْعَلْنِي مِنَ الْمُقَرَّبِينَ وَاجْعَلْ أُمِّي مِنَ الْحَوْرِ الْعَيْنِ

Narrator: - | Graded by Al-Albani | Source: Sahih Al-Adab Al-Mufrad

Page or number: 389 | Grading: Sahih Isnad

Question: I came across a question and answer in English, which I am translating into Urdu. Is this Q&A correct?

(Question: Is it true that a woman's prayer is not accepted without covering her feet?)

Answer: Yes, this is absolutely authentic.)



Covering a woman's feet during prayer is a matter of scholarly disagreement. Some scholars consider it obligatory, while others do not. Therefore, saying in absolute terms that the prayer is not accepted is questionable. However, it is better and more precautionary for a woman to cover her feet during prayer along with the rest of her body. But if she prayed without covering her feet, her prayer is still valid.

Question: After donning ihram for Umrah from India, if a woman needs to perform ablution, how should she wipe over her head, considering her hair should not be exposed?

Answer: The sister seems to think that once she is in the state of ihram, her hair should not be exposed, which is not entirely accurate. There is no restriction on uncovering the hair for wudu (ablution) while in ihram. Hair must only be covered in front of non-mahram men. If the wudu breaks, she may uncover her hair in private or away from others' view to perform ablution, including wiping over her head. If needed, she can also perform ghusl (full body ritual purification) in privacy. Another important point is that ihram refers to the intention of entering into the rituals of Hajj or Umrah, not specific clothing. One enters ihram at the miqat (designated stations for assuming ihram), and travelers in space (air travel) can assume ihram directly over the miqat.



Question: A marriage took place three or four years ago over the internet. Is such a marriage valid, and what is the ruling on the income earned?

Answer: The validity of marriage depends on the fulfillment of certain pillars and conditions. If these were met, the marriage performed over the internet is valid. The two main pillars of marriage are:

- (a) The existence of both parties (the husband and wife) and their lawful status for marriage, meaning there should be no obstacles such as nursing relationships, blood relations, waiting periods, or pregnancy.
- (b) The offer (ijab) from the guardian (wali) or his representative, specifying the marriage, and the acceptance (qubul) from the groom.

Additionally, the two conditions for a valid marriage are:

1. The permission and consent of the guardian.
2. The presence of two just witnesses.

While it is not obligatory, it is recommended to announce the marriage. Hence, if these pillars and conditions were met, the



marriage is valid. However, marriage through the internet poses risks of deception or exploitation. Conducting the marriage in person is preferable to avoid such dangers.

As for the income, it is unrelated to the marriage itself. Lawfully earned income is halal (permissible), while income earned through unlawful means is haram (forbidden).

Question: What is the ruling on a woman reciting loudly during prayer?

Answer: The manner of reciting in prayer is derived from the teachings of the Prophet Muhammad ﷺ. We are not to innovate anything on our own. Women generally should keep their voices low during prayer, including during prayers that are recited aloud (Fajr, Maghrib, and Isha). Their recitation should be audible but soft, so it does not carry far, especially if non-mahram men are nearby. If no men are present, she may recite aloud during such prayers. Silent prayers (Dhuhr and Asr) should be recited quietly.

Question: A pregnant woman has had a complaint of leukorrhea for three or four years. She is weak, and the doctor prescribes only mild medications due to her pregnancy, which has not helped. Can



she abort the pregnancy to seek proper treatment? Would that be sinful?

Answer: It is not permissible for a woman to terminate her pregnancy to treat leukorrhea. The fetus is a life, and protecting it is her responsibility. If she causes a miscarriage, she would be sinful. She should continue the current treatment or consult other specialists. Many women experience leukorrhea, and treatment may take time to show results. However, she should not abort the child.

Question: If a woman dies and has a lot of gold, are only her daughters entitled to it? There is a common belief that after the mother's death, her daughters alone are entitled to her jewelry.

Answer: It is not true that only the daughters inherit the mother's gold. All heirs, including the sons, have a share in the inheritance. Just as both sons and daughters share in the father's inheritance, they also share in the mother's. After the mother's death, her entire estate should be gathered and distributed among all heirs according to Islamic law. Everyday items such as clothes or glass bangles can be given in charity on behalf of the deceased or distributed among the needy children as desired.



Question: If a woman undergoes an internal ultrasound, does she need to perform ghusl afterward, or is wudu (ablution) sufficient to pray?

Answer: If the front private area is touched, wudu is broken, whether for an internal ultrasound or any other reason. After the ultrasound, she only needs to perform wudu to pray; ghusl is not required.

Answer: If a woman's aqiqah was not performed during her childhood, it can still be done later (even after marriage). If she wishes to perform it herself, she may do so, or anyone responsible for her can perform it, whether it is her husband, father, or brother. As for the question of sin, since aqiqah is a recommended Sunnah (Sunnah Mu'akkadah), there is no sin for not performing it. However, a person who has the means and still neglects it would be considered someone who has neglected an emphasized Sunnah.

Question: Is it permissible for a woman to get braces to close gaps in her teeth?

Answer: If a woman has gaps in her teeth and wishes to correct them by wearing braces, there is no harm in doing so. However, doing so merely for fashion or to imitate others is prohibited.



Correcting a medical issue or a deformity is not forbidden, but beautifying the teeth purely for aesthetic purposes without any need is not allowed.

Question: A sister asks that her husband has passed away, and she has received four to five lakh rupees from her husband's company. Can she deposit this money in a bank and run her household on the interest, as she has no one to earn for her, nor any other source of income?

Answer: Haram wealth is forbidden for everyone, whether rich or poor. Therefore, it is not permissible for this sister to deposit her money in an interest-bearing bank and run her household on the interest. Can someone in need run their household by singing and dancing or by stealing? Certainly not. Similarly, earning from interest is also haram, regardless of the circumstances. The widow herself can work, start a business, take a job, or even marry another man. In such cases, she won't face financial difficulties. She can choose any of these options, and in dire situations, she can even accept charity and zakat. However, the thought of running the household on bank interest should be abandoned. In reality, it is the responsibility of the wealthy and the public treasury (Bayt al-Mal) to care for those in need, but there is often negligence in fulfilling this duty.



Question: It is said that Hawwa (Eve) alaihissalam ate the fruit in Paradise, and as a result, women were punished with menstruation. Is this true?

Answer: The claim that women menstruate because Hawwa (Eve) alaihissalam ate the fruit in Paradise is not proven from the Prophet ﷺ. There is a narration from Ibn Abbas Radeyallahu Anhu in Al-Mustadrak of Al-Hakim, which might have been transmitted from Israeli traditions, as Sheikh Salih Al-Munajjid has mentioned. However, from authentic hadiths, we only know that menstruation was made obligatory for the daughters of Adam by Allah, meaning it is part of a woman's natural creation as ordained by Allah.

Question: A sister asks if it is right to inform their mother if their younger sister or brother is involved with a non-mahram. They fear Allah but also wonder if it would count as backbiting. Please provide the correct guidance on this.

Answer: If you know that your brother or sister is involved in talking to non-mahrams, then you are responsible. You should advise them, instill the fear of Allah in them, and try to stop them.



Since parents are the guardians of their children, it is also their responsibility. Therefore, without delay, you should inform the mother so that the father can keep strict supervision and provide proper care to prevent the situation from worsening. These times are very difficult, and a little negligence can lead the youth astray. Informing the mother about your sibling's wrongdoing for the purpose of rectification is not backbiting; rather, it is an act of virtue. However, you should not spread this matter in the neighborhood, society, or among relatives.

Question: If I am listening to the recitation of the Qur'an during menstruation and a verse of prostration comes, what is the ruling on performing sajdah?

Answer: There is no harm in listening to the Qur'an during menstruation, and if a verse of prostration comes while listening, you can perform sajdah even in this state. There is no harm in it. However, since sajdah is not obligatory, if you skip the prostration of recitation, there is no sin.

Question: We women offer prayers at home. In the house, there is a bed, and if someone is sitting or lying directly in front of the bed,



can we pray there? Is there any issue with someone near the worshipper giving or receiving something?

Answer: You can offer prayer near the bed where someone is sitting or lying. The Prophet ﷺ used to offer prayers in his house while Aisha Radeyallahu Anha would be lying on the bed in front of him. However, it is better to pray in a place where you can maintain focus and presence of heart. As you mentioned, if there is any giving or receiving near the worshipper, it might divert their attention from prayer to the transaction. Therefore, it is advisable to pray in peace, though there is no harm in praying in such a place. The main issue is to pray with tranquility and concentration.

Question: A sister's hair has fallen out, and someone advised her to fry a dead mouse and massage the oil from it into her hair. Will this be a valid treatment?

Answer: It is essential that whatever is used for treatment is pure and halal. Using impure and haram substances for treatment is prohibited, and a mouse, due to its filth and impurity, is considered an immoral creature, which is why the Prophet ﷺ ordered it to be killed. The Prophet ﷺ said, "There are five animals that are all sinful, and they can be killed in the Haram: the crow, the kite, the



scorpion, the mouse, and the rabid dog." (Sahih Bukhari: 1829). Similarly, Allah has prohibited treatment with impure substances. Abu Hurairah Radeyallahu Anhu said, "The Messenger of Allah ﷺ forbade the use of impure or haram medicine." (Sahih Abu Dawood: 3870). Therefore, do not follow this treatment. There are thousands of legitimate treatments for hair loss; choose one of those.

Question: A sister asks that she received an inheritance from her father, not in property but in money. Will she have to pay zakat on this?

Answer: Regardless of how the money came to you—whether from inheritance, income, or as a gift—if the amount reaches the nisab and remains in your possession for a year, you must pay 2.5% zakat on it.

Question: What is the ruling on women wearing perfume when going outside? Women also use powder, which has a fragrance; is that permissible?

Answer: It is not appropriate for women to wear perfume when going outside. However, there is no harm in using powder since its fragrance is limited to the individual. Wearing such perfume that



others can smell when passing by is prohibited, as reflected in this hadith from Abu Dawood: The Prophet ﷺ said, "When a woman wears perfume and passes by people so that they may smell her fragrance, she is like this and like that." He spoke harshly regarding such a woman. (Sahih Abu Dawood: 4173).

Question: When a breastfeeding infant is given an injection or medication, what is the ruling regarding the child's urine?

Answer: Medication is used for treatment, and breast milk is food, so the injection or medicine will not change the ruling. The ruling for the urine of a nursing child remains as mentioned in the hadith: if the child is a girl, her urine should be washed, and if it is a boy, sprinkling water over his urine is sufficient.

Question: A sister is traveling for Umrah and has started menstruating. She will stay in Makkah for five days, then travel to Madinah, and return to Makkah five days later. What should she do?

Answer: Since she is traveling to Makkah with the intention of performing Umrah, she should assume ihram in the state of



menstruation and avoid the prohibitions of ihram. Once she becomes pure, she should perform ghusl and complete her Umrah. There is no need to re-enter ihram, as she will already be in the state of ihram.

Question: A sister asks that if her husband gave her a divorce but there were no witnesses present, will the divorce be valid?

Answer: The Sunnah in the case of divorce and reconciliation is for the man to have two just witnesses. However, if someone gives their wife a divorce without any witnesses, and only the husband and wife are present at the time, the divorce will still be valid because the presence of witnesses is not a condition for the divorce to occur. If it is a revocable divorce (the first or second divorce), the husband can reconcile during the waiting period, and it is better to have witnesses for the reconciliation. However, even if there are no witnesses, the reconciliation will still be valid. After the third divorce, the husband no longer has the right to reconcile.

Question: If a woman, while wearing a hijab, plays football or badminton at a picnic spot, is this permissible?



Answer: A Muslim woman should not go to places where picnics are held and where there is a crowd of people. Such places are often prone to corruption, and nowadays, it is even more likely that indecency occurs at these places. Therefore, it is not permissible for a Muslim woman to play football or badminton in such places. However, there is no harm in engaging in sports for health and fitness as long as it is done away from the eyes of strangers and in places free from indecency and corruption.

Question: In prayer, women are prohibited from "sadal" (covering), but since the cloth on their heads reaches the face, what is the ruling on this?

Answer: It is correct that women are prohibited from performing "sadal" in prayer, which refers to covering the face or draping the cloth in a specific manner:

Abu Hurairah (RA) narrated, "The Prophet ﷺ forbade covering one's face during prayer or performing 'sadal' (Abu Dawood)."

Different scholars have interpreted "sadal" in various ways. One way is when a cloth is draped over the head or shoulders and hangs down from both sides or when it is wrapped in such a way that the hands are also covered. Although some scholars have deemed this hadith weak, Sheikh Albani considered it reliable and an



obligation to avoid covering one's face in prayer. However, if there is a necessity, such as extreme cold or a reason to wear a mask, one may cover the face.

In the case of women, their situation with covering is different from men. Women are required to cover their entire body, whether in prayer or outside of it. It is preferable for a woman to keep her face uncovered while in prayer if no non-mahram men are present. If there are non-mahram men, she may cover her face even during prayer.

Question: A sister experiences irregular bleeding but tries to stay in a state of ablution. Can she, for instance, pray Zuhr with the wudu she made at 11 AM, or can she use the wudu she made before Isha to pray Isha?

Answer: In the case of irregular bleeding, it is required to make a new wudu for each prayer. If the time for a particular prayer has started and the woman with irregular bleeding performs wudu, that wudu will be valid for that specific prayer, even if she prays after some delay. However, if the wudu is made before the time for prayer begins, it will not suffice for the upcoming prayer. For example, if a woman makes wudu before the time for Zuhr, she



will need to perform wudu again once Zuhur time begins. The same applies to other prayers.

Question: Can a woman learn self-defense techniques for her protection?

Answer: In a hadith, a believer is described as "kind and noble." A believer is not inherently aggressive, but they are prepared for jihad and skilled in it when needed. As for women, they are exempt from jihad, so they do not need to learn combat techniques. However, learning self-defense for protection is permissible, especially given the demands of the current times. Women can join police forces or security agencies where there are specific roles for women. It is important to note that learning self-defense is not obligatory but permissible, and women should learn from other women. Additionally, women should avoid places where there is conflict or unrest, as they are commanded to travel with a mahram and stay close to their homes.

Question: A woman has five children. Can she get a tubal ligation to stop having more children?



Answer: The Prophet ﷺ instructed marrying women who are fertile and capable of bearing children. Based on this, it is not permissible for a woman to undergo sterilization. However, if there is a legitimate need or benefit, it is permissible to use temporary methods to prevent pregnancy. Permanently cutting off one's lineage is not allowed unless there is a valid Islamic reason. Having five children is not considered a valid reason for a woman to undergo sterilization.

Question: Can a condition be set in the marriage contract that the man will not marry a second wife and will give a specific amount of money?

Answer: Sheikh Ibn Uthaymeen (RA) mentioned that if a woman sets the condition during marriage that the man will not marry a second wife, this condition is valid, and the man is obligated to honor it.

As for financial matters, providing for the wife is already an obligation on the husband. A set financial amount cannot be demanded, as circumstances may vary, and people face different difficulties. However, it can be stated that he will provide what he eats, clothe her with what he wears, and provide shelter as he resides. This is the husband's basic obligation.



Question: A adopted sister asks that she was adopted by a woman, and she lovingly calls her "mother." Is this permissible?

Answer: There is no harm in calling the adoptive woman "mother" out of love and affection, just as one might respectfully call their mother-in-law "mother." There is no issue with this.

Question: What is the ruling on women wearing a mask during Ihram due to a cold? Does it count as a niqab?

Answer: In the state of Ihram, women are not permitted to wear stitched clothing, except for niqab and gloves. A mask, however, is not considered a niqab. Therefore, wearing a mask is allowed.

Question: A distressed mother asks for guidance because her daughter has fallen into bad company and disobedience.

Answer: It is truly distressing for a mother when her child falls into wrongdoing. I pray to Allah to grant this mother peace and guide her daughter away from bad company and toward goodness. It is often seen that children fall into bad habits due to bad company and poor environments, especially in mixed-gender



settings like coaching centers, colleges, and universities. Keeping children away from such environments helps prevent corruption. In today's world, mobile phones are also a significant cause of moral degradation. Parents who give unrestricted access to phones often find it difficult to correct their children's path later on. The mother should investigate her child's company and mobile phone use, correct these issues, and if the daughter is of marriageable age, consider marriage as a solution. Parents must take immediate and decisive action to guide their children back to the right path, as they are responsible for their upbringing.

Question: A woman who has the means to perform Hajj, but her husband is not doing so, can she perform Hajj with her brother, or does her husband need to accompany her, as is the common practice in some cultures? If the husband does not arrange the Hajj, does that mean the wife cannot perform it? And if a capable wife performs Hajj with her brother instead of her husband, will she be sinful?

Answer: Allah has stated that Hajj is obligatory on those who have the means to travel to His house. Based on this command, if a woman has both the financial and physical ability to perform Hajj, it becomes obligatory on her to do so without delay. For a woman, having a Mahram (a male relative she cannot marry) is required



for the Hajj journey. She can take her husband, brother, son, or father as her Mahram, meaning it is not necessary for the woman to travel for Hajj only with her husband. She can perform Hajj with any Mahram and will not be sinful, as fulfilling this obligation is her responsibility, not her husband's.

Additionally, it is not compulsory that the husband must bear the cost of the wife's Hajj. If he does, it is out of kindness, but the responsibility of the Hajj is on the woman, not her husband. A woman for whom Hajj is obligatory can perform Hajj with her husband or any other Mahram.

Question: A sister has been suffering from pain for a long time, and the pain is located below the navel, in a private area. Can she recite Ruqyah (Islamic supplications for healing) for this area?

Answer: There is no harm if the sister recites the prescribed supplications and blows on the area where she feels pain. Reciting is done orally, and she only needs to blow on the affected area. This practice is permissible. It is narrated from Uthman bin Abi al-As al-Thaqafi, who complained to the Prophet ﷺ about pain in his body since he became Muslim. The Prophet ﷺ said:



"Place your hand on the area where you feel pain and say 'Bismillah' three times, then say seven times, 'I seek refuge with Allah and His power from the evil of what I find and fear.'" (Sahih Muslim: 5737)

It is also permissible to recite Ruqyah, blow on the hand, and then pass it over the face, body, and the area of pain. Drinking water after reciting over it is also allowed.

Question: A sister needs to travel, but she does not have a Mahram. Should another sister accompany her, or should she stay home?

Answer: If a sister needs to travel and has no Mahram, in necessity, she may travel alone without a Mahram. As for another sister accompanying her, since a woman cannot serve as another woman's Mahram, it does not provide any religious benefit. However, if she needs someone's help during the journey, another sister may accompany her out of kindness, and neither of them will be sinful for traveling without a Mahram due to necessity.

Moreover, if a necessity can be fulfilled within her city, traveling to another city is not permissible. Given that many transactions



can be done online nowadays, she should only travel in unavoidable situations. Many women also have Mahrams, but due to strained relationships, they stop talking to them, even when their husbands are present. In such cases, the woman should mend relationships and travel with her Mahram, as severing ties is a grave sin.

Question: A woman has passed away, and her inheritance, including jewelry and cash, has been distributed. However, there is also a house where the family and her husband live. Her sons do not want to divide the house because of their father. Is this decision correct?

Answer: After a person's death, their inheritance should be distributed immediately after burial because it is a matter of rights. Unfortunately, inheritance distribution is often delayed due to negligence or the necessity of joint family systems. When the woman's jewelry and cash were distributed, the house should also have been divided. All of her assets should be gathered and distributed among the heirs according to the laws of inheritance.

The delay in dividing the house due to the presence of the father is incorrect. The father's presence in the house does not affect the inheritance, as the house is not his property but belonged to his



deceased wife. Therefore, the focus should be on timely and fair distribution among the rightful heirs. Delays could result in loss or damage to the property, depriving the heirs of their rightful shares. The father can continue to live in his portion of the house or stay with one of his sons.

Question: Is it forbidden to make up missed Ramadan fasts (due to menstruation or postpartum bleeding) during the month of Rajab? And can one intend to fast the White Days (13th, 14th, 15th) in this month?

Answer: Missed fasts from Ramadan due to a valid excuse can be made up any time before the next Ramadan, including in the months of Rajab or Sha'ban. There is no prohibition on making up fasts in any specific month, except for days where fasting is forbidden, such as Fridays alone, the two Eids, and the Days of Tashreeq.

Those who regularly fast on the White Days (13th, 14th, and 15th of the lunar month) may continue to do so in Rajab. However, if someone specifically considers fasting in Rajab to be more virtuous, that belief is incorrect.



Question: Is the hadith regarding the virtue of giving charity to one's daughter authentic, where the Prophet ﷺ said: "Shall I not tell you the best charity? Give charity to your daughter who has returned to you (due to her husband's death or divorce) and has no one to earn for her"?

Answer: This hadith is narrated in Ibn Majah as follows: "From Suraqah bin Malik, who said that the Prophet ﷺ said: 'Shall I not tell you the best charity? Your daughter who has returned to you and has no one else to provide for her.'" (Sunan Ibn Majah: 3667)

Sheikh Al-Albani rahimahullah declared this hadith weak (Da'if Ibn Majah: 3667).

However, even though this specific hadith is not authentic, spending on a needy daughter who has returned due to divorce or widowhood, especially if she has children, is a significant act of charity. The children would be considered orphans, and caring for them brings great reward.

Question: Can a woman in menstruation perform ablution (wudu) before going to sleep?



Answer: In Sahih Bukhari (282) and Sahih Muslim (305), it is mentioned that if the Prophet ﷺ was in a state of janabah (major ritual impurity), he would perform ablution similar to that for prayer before eating or sleeping. Based on this hadith, it can be said that a menstruating woman can also perform ablution. Performing ablution before sleeping is a means of earning reward, so a menstruating woman can also sleep after performing ablution. Sheikh Abdulrahman bin Abdullah al-Suhaim was asked if a menstruating woman can perform ablution and sit in her prayer place to engage in remembrance (dhikr) and whether it is permissible for a menstruating woman to perform ablution during the night prayer and sit in her prayer place for dhikr. The Sheikh, deriving evidence from the hadith about a person in janabah, stated that it is permissible. As further evidence, the fatwa concludes with three narrations from Sunan al-Darimi, transmitted from Hakam bin Utaiba, Ata, and Mak'hool, which mention that a menstruating woman can perform ablution at the time of every prayer to engage in remembrance of Allah and supplication.

Sheikh Saleh Fawzan Hafizahullaah was asked if it is recommended for a menstruating woman to perform ablution before going to sleep, and he replied that it is indeed



recommended. When a person in janabah or a menstruating woman intends to sleep, it is preferable to perform at least a partial ablution because ablution reduces impurity.

In summary, a menstruating woman can perform ablution before sleeping, and she can also perform ablution at prayer times and sit in her prayer place to engage in dhikr and supplication. However, performing ablution is not obligatory; she can engage in dhikr and supplication without ablution as well.

Question: In some places, curtains are hung for women's i'tikaf (spiritual retreat) in the mosque, making separate spaces like homes or tents, while in other places, there are no curtains, and the women sit with their faces uncovered in front of each other. I have heard that showing the face is prohibited during i'tikaf, and solitude is required. What is the reality of these practices?

Answer: Women's i'tikaf must also be conducted in the mosque, and it is not permissible to observe i'tikaf at home. There is no obligation for women to cover their faces from other women during i'tikaf. That is, a woman does not need to hide her face from another woman during i'tikaf. The most important aspect of a woman's i'tikaf is that there should be a separate area designated



for women in the mosque, away from men, where they can observe i'tikaf. Within this designated area, the women observing i'tikaf may create their own tents or separate spaces using cloth or curtains, similar to how the wives of the Prophet ﷺ used to set up their own tents in the Prophet's Mosque. It is also mentioned that the Prophet ﷺ had a tent during i'tikaf, but this is not mandatory. Simply staying in the mosque constitutes solitude because the person in i'tikaf is separated from the community and people. If setting up a tent is convenient, it should be done to achieve more privacy for worship, but if it causes difficulty for the worshippers, then it should not be set up. Sitting in a corner of the mosque for worship, recitation, and dhikr is sufficient, meaning that setting up a tent is not obligatory.

When the five daily prayers and the Taraweeh prayers are held in the mosque, all the worshippers, including those in i'tikaf, gather together, and on Fridays, the entire community gathers in the mosque, which may result in the absence of solitude. However, this does not affect the i'tikaf because the essence of i'tikaf is to stay in the mosque with the intention of worship, and this is sufficient.

Question: Women always have some work to do, like preparing to send their husbands to the office and children to school in the



morning. Can a woman offer the Duha (mid-morning) prayer after completing her work, and will she still receive the reward of the prayer?

Answer: The specific reward for the Duha prayer can only be obtained in the manner described in the hadith. Failing to pray in congregation, leaving the prayer place, or not engaging in dhikr after Fajr all break the continuity required to earn the reward of Duha. In brief, whoever prays Fajr in congregation, whether man or woman, remains in the same place engaged in dhikr, and then after the sun has risen (about ten to fifteen minutes after sunrise), offers two units of prayer, they will receive the reward of Hajj and Umrah. Women who are not occupied with work in the morning, or even on occasions when you are not busy, can sit in your prayer place after Fajr, engage in dhikr, and offer two units of Duha prayer once the sun has risen. Allah sees your intention and heart and is the best rewarder.

Question: A woman has undergone IVF treatment, where it is permissible to pour water over her body but not over her head. The issue is that after the injection of semen into her uterus, she needs to perform ghusl (ritual bath). How should she perform ghusl?



Answer: A Muslim woman should be aware that only her husband's semen should be placed in her uterus, and it is prohibited to insert another man's semen. Secondly, semen is considered ritually pure (tahir), so a pure substance is being inserted into the uterus. Thirdly, inserting the semen via injection without intercourse does not make ghusl obligatory, and it does not invalidate the fast or wudu. Therefore, there is no need for ghusl in this case, let alone the necessity of pouring water over the head.

Question: Is it permissible for a woman to tie a black thread around her stomach during pregnancy?

Answer: Some pregnant women tie a black thread around their stomachs with the intention of protecting themselves from the evil eye or preventing harm to the pregnancy. This practice stems from ignorance and a lack of religious understanding. Islam does not permit attaching any objects to the body for the sake of blessings or healing. Any such object, whether hung or worn on the body, is considered an amulet (taweez) and is a form of shirk (associating partners with Allah). The Prophet ﷺ said: "Whoever hangs an amulet has committed shirk." (Sahih al-Jami': 6394)



This includes not only commonly used amulets but also any similar object like threads, bracelets, or rings.

Question: If several women perform prayer together in congregation at home, can they offer the Duha prayer with the intention of gaining its reward?

Answer: The original congregational prayer is the one performed in the mosque. If a woman finds it convenient, she may attend the mosque and pray in congregation, but praying at home individually is more virtuous for her. If there are a few women together at home and they establish a congregation for Fajr or other prayers, it is a good practice, as women can pray in congregation. There is evidence to support this practice. As for the Fajr congregation and the Duha prayer, whether a woman prays Fajr alone or with a few women in congregation, she may sit in her place after the prayer, engage in dhikr, and once the sun has risen sufficiently, offer two units of Duha prayer. There is no harm in doing so. Allah is the best rewarder.



Question: If a wife is sleeping and the husband discharges near her without any semen touching her, does the wife need to perform ghusl?

Answer: If the wife is asleep and the husband discharges semen without inserting into the wife's private part, the wife does not need to perform ghusl; only the husband is required to do so. However, the husband should fulfill his desire through the lawful method of intercourse.

Question: If a woman has vitiligo, can people eat the food prepared by her, as the Prophet ﷺ used to seek refuge from vitiligo, madness, and leprosy?

Answer: It is true that vitiligo is a disease, and the Prophet ﷺ sought refuge from it. Anas Radeyallahu Anhu narrated that the Prophet ﷺ used to say: "O Allah! I seek refuge with You from vitiligo, madness, leprosy, and all evil diseases." (Sunan Abi Dawood: 1554, graded sahih by Sheikh al-Albani)

In the light of this hadith, there is no doubt that vitiligo is a serious disease that is considered contagious, and people generally tend to



avoid such patients. However, the Prophet ﷺ did not teach people to flee from those with vitiligo as they would from those with leprosy. Additionally, a Muslim believes that no disease can be transmitted by itself; although, there is no harm in taking precautionary measures against contagious diseases. There is no issue in eating food prepared by a woman suffering from vitiligo, sitting with her, or eating and drinking together. However, if one exercises caution when considering marriage with a girl who has vitiligo, there is no harm in that. Vitiligo is not incurable; it can be treated, and patients do recover, so proper treatment should be sought, and it is permissible to marry such a person.

Question: Today, medical science suggests that marrying one's first cousin is harmful for children, meaning that children may be born with disabilities, and this is commonly observed. What is the Islamic ruling on this matter?

Answer: In matters of marriage, we must look to Islam. The commands given by Allah are based on human welfare, wisdom, and benefits free from harm. The claim made by medical science in this regard is based on speculation and assumption. In many cases, doctors advise terminating a pregnancy, claiming the child will be born with defects, or will not have a brain, etc., but the opposite often happens. Therefore, considering marriage with a



cousin as harmful is merely speculation. We must follow Allah's commands, which are based on certainty. If sometimes a child born from cousin marriages has a disability or hereditary disease, it is from Allah. He creates whom He wills in any way He wills, and it should not be assumed that it happened because of marriage to a cousin.

Health and illness are from Allah; He creates some with perfect health and others with disabilities, such as blindness, deafness, lameness, or mental illness. This is a test for people from Allah, and this world is a place of trials. A Muslim man can marry any girl, based on faith and religion, whom it is lawful for him to marry, whether she is from his family or outside of it. The assumption that cousin or first cousin marriages should be avoided due to scientific speculation is un-Islamic, and this concept should be dismissed.

Question: My mother cannot fast due to illness, and there is no hope for her recovery. She gives Fidyah (compensation) for her missed fasts. Some scholars say that if there is no hope for recovery, Fidyah should not be given either. What is the ruling on this?

Answer: Those who are ill with no hope of recovery, and similarly elderly men and women who cannot fast, are permitted to forgo fasting. In return for each missed fast, they should give half a Sa'



(approximately one and a half kilograms) of wheat, rice, or other food items to a poor person. Allah says:

"And for those who are able to fast with difficulty, there is a ransom: the feeding of one poor person." (Al-Baqarah: 184)

This means that those with chronic illnesses or the elderly who cannot fast must give Fidyah for missed fasts. This is the correct opinion, and those who deny Fidyah are incorrect.

Question: Is there a preferred day for moving houses?

Answer: There is no specific day for moving houses, nor any particular method or supplication. You can move whenever and however it is convenient for you.

Question: How should a woman experiencing Istihadah (non-menstrual bleeding) pray? Can she combine two prayers, and is it necessary to perform Ghusl (ritual bath) before prayer?

Answer: A woman experiencing Istihadah should clean herself before prayer, using a pad or cloth to prevent blood from staining her clothes, then perform Wudu (ablution) and pray. She should offer each prayer at its designated time and repeat this process for



every prayer. If the bleeding is continuous and causes difficulty in maintaining cleanliness, she is allowed to combine two prayers, as the Prophet ﷺ instructed a woman with Istihadah to delay Dhuhr and pray 'Asr early, and to delay Maghrib and pray 'Isha early (as per Abu Dawood 294). This is known as "collecting prayers in appearance." The Ghusl is only required if menstrual blood is present; otherwise, Wudu is sufficient for every prayer.

Question: A sister asks if she can give away old jeans and western tops that she no longer wears.

Answer: Before addressing the question, it's essential to note that jeans and shirts are not considered modest attire for Muslim women as they are typically tight and resemble the dress of non-believers. However, jeans made specifically for women can be worn in private settings, such as at home in front of a husband, or under an abaya. If societal norms deem such attire inappropriate, it's better to avoid it publicly to maintain modesty. As for the old clothes, you may give them to someone in need, but it's important to advise the recipient to wear them modestly (e.g., in private or under an abaya). If the person is unlikely to follow this advice, it is better not to give the clothes, as you could be held accountable for how they are worn.



Question: Is it obligatory for a woman to always apply henna?

Answer: It is permissible and recommended for women to use henna if they desire, but it is not obligatory. There is no sin in not using henna, as it is a permissible act and not a requirement.

Question: What is the ruling on using gemstones like sapphire, agate, or coral for health purposes?

Answer: Wearing or using stones for healing or protection falls under the category of amulets, which is considered shirk (associating others with Allah). The Prophet ﷺ said, "Whoever hangs an amulet has committed shirk." Therefore, it is not permissible for a Muslim to use or wear such stones believing they will bring healing or benefit.

Question: Is it permissible to take dowry money from the girl's family and use it to pay the Mahr (bride's dowry)?



Answer: Taking dowry from the girl's family and using it to pay the Mahr is impermissible and exploitative. Although the marriage is valid, those involved in this unfair practice of taking dowry will bear the sin. Dowry demands are forbidden in Islam, and Muslims should avoid such practices.

Question: A woman working in a hospital or school where there is no Wudu facility and where non-mahram men are present asks how she can perform Wudu.

Answer: Most places today have attached bathrooms where women can perform Wudu in private. If no such facility is available, she can perform Wudu discreetly in a secluded place using a water bottle, ensuring the area stays clean. If performing Wudu with water is too difficult, she may perform Tayammum (dry ablution) as Allah does not place a burden beyond one's capacity. It is also important to maintain modesty and avoid seclusion with non-mahram men during work.

Question: Can girls dance during happy occasions?

Answer: Dancing is not permissible for Muslim women, even on joyful occasions. It resembles the actions of sinful people and can



lead to temptation and impropriety. Instead, girls should avoid this and maintain modesty, especially in public or group settings.

Question: Does artificial henna that leaves a thick layer on the skin affect Wudu and Ghusl?

Answer: If the henna forms a layer on the skin that prevents water from reaching it, then Wudu and Ghusl will not be valid. A Muslim woman should avoid using such products and opt for henna that only leaves a stain on the skin without creating a barrier.

Question: If a married couple goes on a trip, can they combine two prayers before leaving home?

Answer: Prayer must be performed at its prescribed time. Therefore, combining prayers before leaving for a trip is not allowed. However, if they are traveling a long distance, they may shorten and combine prayers during the journey.

Question: A sister asks if she will be sinful for giving abortion pills to an unmarried pregnant woman.



Answer: Providing abortion pills to someone, regardless of the circumstances, is sinful as it involves the killing of an innocent soul. Even advising or helping in such an act makes a person complicit in the sin.

Question: A woman on her period did not assume Ihram from Madinah for 'Umrah but plans to do so after her period ends in Jeddah. Is this permissible?

Answer: A woman in her menstrual state intending to perform 'Umrah should still assume Ihram from her designated Miqat. If she passes the Miqat without assuming Ihram, she must return and do so. If she assumes Ihram from Jeddah, she will need to offer a sacrifice as expiation for missing the Miqat.

Question: A woman with a nursing infant becomes pregnant again, and she's considering an abortion due to breastfeeding concerns and necessary medication. Is abortion permissible in this case?

Answer: Abortion is not permissible in Islam unless there is a valid medical reason that endangers the mother's life. Concerns about



breastfeeding or medication are not sufficient grounds for terminating a pregnancy.

Question: What is the ruling if white or yellow discharge exits from the Dabar means stool (back passage)?

Answer: If any fluid exits from the back passage, it nullifies Wudu, and the area must be cleaned before making Wudu again for prayer.

Question: What does the Hadith about a bed for a man, his wife, a guest, and a fourth for the devil mean?

Answer: The Hadith teaches moderation and avoiding excess. A bed for a man, his wife, and a guest is necessary, but a fourth bed is unnecessary and represents excess, which leads to wastage and extravagance.

Question: If a woman is pregnant and her husband dies, can she remarry?



Answer: A pregnant woman whose husband has passed away must observe her 'Iddah (waiting period) until she gives birth. She cannot remarry during this time.

Question: Is it permissible for a woman to upload videos of herself reciting poems with her voice?

Answer: Women are advised to avoid uploading videos or recordings of themselves, even if it is only their voice, as it can lead to fitnah (temptation). Islam encourages modesty, and women should avoid actions that attract unnecessary attention.

Question: Can a woman burn incense sticks at home for fragrance?

Answer: Yes, it is permissible to burn incense at home for the purpose of fragrance.

Question: Is it permissible to use broken dishes, combs, and shoes, or should they be discarded?

Answer: As long as these items are still usable, it is permissible to use them. There is no harm or superstition attached to using such items in Islam.



Question: Can a father marry one sister while his son marries the other sister?

Answer: Yes, it is permissible for a father to marry one sister and for his son to marry the other, as the father's daughter-in-law's sister is not a Mahram.

Question: Does a widow have to observe hijab from her father-in-law after her husband's death?

Answer: A widow does not need to observe hijab from her father-in-law, as he remains a Mahram (permanent unmarriageable kin) even after her husband's death.

Question: A woman works from home doing tailoring. A non-Muslim woman also comes to her for tailoring. One of the non-Muslim festivals is Diwali, during which there is a dance gathering called Dandiya during its nine nights. Men and women dance together in this gathering, and the non-Muslim women wear a specific dress called "Ghagra," which is only used for this dance. Is it permissible for a Muslim woman to sew the Ghagra and promote it, saying those who want Ghagra sewn should come to her?



Answer: If the dress in question is specifically used in non-Muslim festivals for dancing and it's not a commonly worn outfit, then it is not permissible for a Muslim woman to sew such a dress. Nor is it permissible to advertise for it, as this is considered aiding in sinful acts. Allah has prohibited helping in sinful activities.

Question: It is said that it is not permissible for women to wear gold anklets. Is this true?

Answer: It is permissible for women to use gold and silver. Therefore, a woman can wear jewelry made of gold or silver on her hands, feet, neck, or arms. There is no prohibition in this regard. If Allah has given the ability to own gold anklets, then women can undoubtedly wear them. It is not necessary for anklets to be made only of silver. If someone tells you it's not permissible to wear gold on the feet, ask them for evidence, and if they can't provide it, remind them not to speak without knowledge. However, anklets or anything that makes sound and can be heard by non-mahram men should be avoided, and this adornment should not be displayed to non-mahram men.

Question: I have twin sisters-in-law. One has a son, and the other has a daughter. Can there be a relationship between them?



Answer: The children of both sisters are maternal cousins, and it is permissible for maternal cousins to marry. Therefore, it is permissible for one sister's son to marry the other sister's daughter.

Question: Women over 40 experience irregular menstrual cycles, sometimes shorter and sometimes longer than usual, and doctors say this is common before menopause with no treatment. What is the ruling on prayer and fasting in this case?

Answer: If it is true that with age, menstruation becomes irregular, then the menstrual cycle days will be counted. The days when menstruation occurs will be considered as the days of impurity, and once the woman becomes clean, she will perform Ghusl (ritual purification) and resume prayers. Whether menstruation comes a few days earlier or later, or if it lasts two to three days in some months and a week or ten days in others, the actual menstrual days will be considered impure. After becoming clean from menstruation, prayers must be resumed.

Question: A woman has almost thirty years' worth of missed Ramadan fasts, and she is now often ill. She is asking if her son and daughter-in-law can fast on her behalf?



Answer: This is a serious matter. Ramadan comes every year, and the fasts must be observed at their due time. If someone is unable to fast during Ramadan, they should offer compensation (fidya) that same year or make up the missed fasts immediately after Ramadan. This sister has shown significant negligence, so first and foremost, she should sincerely repent to Allah for neglecting her fasts and making up for them. If she is continuously ill and there is no hope of recovery due to old age, she should pay fidya for the missed fasts. However, others cannot fast on her behalf. If there is hope for recovery, she should ask Allah for ease and make up the missed fasts as per her ability.

Question: A woman runs a home-based food business, so naturally, anyone can order from her. If an actress or someone orders food for birthday parties or Milad celebrations, should she sell to them or not?

Answer: As long as the food is halal, it can be sold to anyone at any time. However, if it is a specific type of food associated with sinful activities or consumed during sinful occasions, like selling a special birthday cake, it should be avoided. However, selling regular cakes is permissible. Similarly, if the food is meant for a party or gathering with sinful activities, it should not be prepared for such events, as this would be considered aiding in sin.



Question: Can this dua be recited for the blessing of wealth and children?

اللَّهُمَّ أَكْثِرْ مَالِي، وَوَلَدِي، وَبَارِكْ لِي فِيمَا أُعْطِيتَنِي وَأَطِلْ حَيَاتِي عَلَى طَاعَتِكَ، وَأَحْسِنْ عَمَلِي
وَاعْفِرْ لِي -

Answer: This type of dua is mentioned in various ahadith, although not in this exact wording in one single hadith. The dua is valid, and it is supported by multiple ahadith when combined. For example, the dua that the Prophet ﷺ gave to Anas رضي الله عنه recorded in Sahih Bukhari:

اللهم اكثر ماله وولده، وبارك له فيما اعطيته

This dua has been adapted with the addition of "ي" in the pronoun to make it personal, and other additions like the request for good deeds are also valid, based on the hadith in Tirmidhi:

"مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ"

Thus, it is permissible to make this dua.

Question: In summer, stalls offering cold drinks and Sattu are common everywhere. Can women have Sattu from such stalls, and what about eating and drinking in public places?



Answer: The situation of women is different from men. Men can eat and drink anywhere, but women should not do so in public places as it compromises their modesty. Therefore, women should avoid eating or drinking in public or open spaces. However, if there is a private or safe place where they can eat or drink away from non-mahram men, it is permissible.

Question: A woman is experiencing heavy bleeding during pregnancy, and the doctor has advised strict bed rest, with her legs elevated. How should she perform prayers in this condition?

Answer: She must continue to pray in whatever condition she is in. If she is unable to stand, she can pray while lying down, with her face towards the qibla and her legs stretched out. She can perform rukoo' and sujood by simply nodding her head, and if that is not possible, whatever movement she is able to make will suffice.

Question: A necklace has a pendant resembling a butterfly. Is it permissible to pray while wearing it?

Answer: If you pray while wearing it, the prayer will be valid, but since it features an image of a living being, it is better not to wear



it. It is not permissible to use items featuring images of living beings, whether it be jewelry, clothing, or other accessories.

Question: Many girls nowadays address their husbands by name. Is this permissible?

Answer: There is no harm in a wife calling her husband by his name, as is evident from Sahih Bukhari where Hind رضي الله عنها addressed the Prophet ﷺ by mentioning her husband's name. However, in cultures where addressing the husband by name is considered inappropriate, or if the husband dislikes it, the wife should call him by a title or a nickname that he prefers. Likewise, a husband may address his wife by her name or a preferred title.

Question: If a couple has intercourse during the beginning or end of menstruation, is there any expiation? What is the current value of a dinar in Indian currency, and what should be done if one cannot afford expiation?

Answer: The correct ruling is that expiation is required if intercourse occurs during menstruation, whether at the beginning or before the end. The expiation is to give one dinar or half a dinar



as charity. A dinar is 4.25 grams of gold, and the price of gold varies. In Mumbai, for example, one gram of gold is approximately ₹5729, so 4.25 grams would amount to around ₹24,348. If one cannot afford to pay this, they should sincerely repent to Allah and refrain from repeating the act in the future.

Question: If a husband sends a message to his wife saying, "I am ending all relations with you," does this constitute a divorce, and what is the method of reconciliation?

Answer: These words do not explicitly constitute divorce but are considered ambiguous. The husband's intention will be taken into account. If he intended to divorce, a revocable divorce will take place, and if not, it won't. To reconcile after a revocable divorce, the husband can send a message stating that he wishes to reconcile, or he can verbally express this intention. This will be sufficient for reconciliation.

Question: Can songs without music, containing no polytheistic or indecent lyrics, be sung during weddings for the bride or groom?



Answer: Women may sing traditional songs during weddings as long as they do not contain inappropriate or polytheistic lyrics, and it is done without musical instruments. However, loudspeakers should not be used, and singing should take place among women only, without men present. Women should not sing for the groom or in front of the groom's friends, as this would be considered immodest and is prohibited in Islam.

Question: I have heard that if there is oil in the hair, Wudu (ablution) is not valid. When there is oil in the hair, it can only be cleaned during Ghusl (ritual bath) because women's hair is long. How should we perform Wudu in such a case?

Answer: What you have heard is incorrect and has no basis. The correct ruling is that if there is oil in the hair, on the hands, feet, or face, Wudu can still be performed, as water can reach the skin even with oil applied. If water reaches the skin despite the presence of oil, Wudu will be valid, and wiping over the head (Masah) will also be valid. There is no issue with this.

Question: Does divorce happen just by saying it, or does it require sitting down seriously with two people? My husband said, "From



today, our relationship is over. I am divorcing you." Does divorce happen by just saying this, even if he claims he said it out of anger?

Answer: Yes, divorce occurs by saying it. It is a serious matter, and if the husband says, "I divorce you," then the divorce has taken place. There is no requirement for both parties to sit together, understand the matter, or give the divorce seriously. It is the husband's discretionary matter—if he pronounces divorce, it has occurred. Usually, divorce is given in anger; no one gives divorce happily.

Question: Can women protest for their various rights from the government?

Answer: According to Islamic law, even men are not permitted to protest, as protests involve several religious violations. As for women, the matter is even more delicate. The Quran has instructed them to "remain in your homes" (Al-Ahzab: 33), so they should only leave the house for necessary reasons and generally stay within their homes.



It should be noted that administrative and social reforms are the responsibility of men, whether they relate to men or women, as is understood from the Quranic verse "Men are protectors of women" (Al-Nisa: 34).

In summary, peaceful protests for women's rights by men may be permissible in democratic countries due to necessity, but for women, no form of protest is allowed. Islam has prohibited even loud footfalls for women and instructed them to walk on the edge of the road. So how could it allow them to protest?

Question: A sister has requested a herb from Mecca called Maryam Booti. She is asking how to use it and whether its use is permissible.

Answer: In Mecca and Medina, foreign vendors sell a herb called Maryam Booti, which pregnant women use to ease childbirth. It is claimed that Maryam Alaihis-Salam used it during the birth of Isa Alaihis-Salam. However, this association and belief are both incorrect, and the claims about Maryam Booti are baseless.

The belief and concept surrounding Maryam Booti are entirely false, rooted in superstition and ignorance. Muslim women should



avoid this misconception. Instead, during pregnancy, a Muslim woman should pray to Allah and use legitimate means to ease her difficulties.

Question: Can we write the Quran during menstruation? We have a Quran with light print, and I was wondering if I could write over it while wearing gloves during this time.

Answer: There is a wrongful practice among women of writing the Quran for leisure, considering it a good deed. You should know that writing the Quran is a necessity, not a hobby. Given the advent of computers, handwritten Qurans are no longer needed or read. After some time, such manuscripts are often discarded, which is regretful.

There are thousands of Salafi institutions worldwide, and in none of the male institutions is this practice found. Similarly, in authentic Salafi institutions for women, this practice does not exist. However, in some women's institutions, this has been added to the curriculum, encouraging women to do this.



I believe this practice should be discontinued. Instead of spending time writing, it is better to memorize verses, recite the Quran, or study its interpretation.

Question: I have some pain in my foot. A doctor suggested cupping therapy, saying it will heal it. He also performs cupping on many women. Should I get cupping from this doctor?

Answer: If you are asking whether you can get cupping done by a male doctor, the answer is that there are many female practitioners of cupping. If you want to undergo cupping, you should have it done by a woman. If a male doctor performs cupping on your foot, he will touch and expose that area, so it is better to have it done by a female practitioner.

Question: If a husband gave two divorces and reconciled, and then said, "I have already given it," will this statement count as another divorce?

Answer: If the husband gave one divorce and then reconciled, and later gave a second divorce and reconciled, he has exhausted his two chances for divorce. However, if he gave two divorces at once,



it will only count as one. If he then says, "I have already given it," this does not count as another divorce. This statement is vague and does not imply a divorce.

Question: Can children wear clothes that have pictures of elephants or horses on them?

Answer: Everyone, whether adults or children, should avoid using items with images of living beings, no matter what they are used for. Therefore, everyone, both adults and children, should avoid wearing clothes with images of living beings.

Question: A woman is 65 years old and separated from her husband 30 years ago, returning to her parents' home, but they were never divorced. She had no relationship with her husband, although he would occasionally visit her home, but there was no connection between them. Now that her husband has passed away, does she need to observe the waiting period (iddah)?

Answer: Since there was no divorce, annulment, or dissolution of marriage between them, and the woman was merely living separately with her parents, the marital bond between them remained intact, whether they met or not, regardless of how long they had been apart.



Now that her husband has passed away, she must observe the iddah and is entitled to a share in his inheritance. Additionally, she should repent for living separately from her husband for 30 years without maintaining any relationship and should seek forgiveness from Allah for her husband as well, as he too bears responsibility for this situation.

Question: If a woman is required to fast two months consecutively as expiation for breaking the fast through intercourse during Ramadan, and during the expiation fast, she faces an excuse like illness or menstruation, does she need to restart the fast?

Answer: If a woman is obligated to fast for two consecutive months as expiation and she faces a valid excuse such as illness or menstruation during the fast, she should stop fasting during those days and resume once the excuse is over. The fasts that she has already completed will still count, and the interruption due to a valid excuse will not affect the previous fasts.

Question: When women go to the mosque on Fridays, their young children, for example, five or six years old, often sleep in the rows during prayer. Will the prayer be valid if a row is made next to a



sleeping child? Also, these young children often address their mothers during the sermon. Can the mothers respond, even though talking during the sermon is prohibited?

Answer: There should not be any gaps in the rows during prayer. While prayer is valid even if a child is placed in the row, this does create a gap. Ideally, rows should be made with feet touching. It's preferable to keep the child out of the rows if possible, but if there is no choice, then the child can be placed beside the mother.

As for talking during the sermon, it is strictly forbidden. Mothers should train their children at home to understand how to behave in the mosque. The sermon is a critical time during which one should remain completely silent. If a child tries to talk, the mother can gesture for them to be quiet, but should not respond verbally. Training the child at home about mosque etiquette is important, and promising a small reward for behaving quietly in the mosque could also be an effective strategy.

Question: What is the ruling on a child's Ihram? If a child wears Ihram but is unable to complete Umrah, will expiation be necessary? Can Ihram be tied for a child under certain conditions?



Answer: Firstly, children are capable of performing Hajj and Umrah, and naturally, they must also wear the Ihram and avoid the prohibitions associated with it. Therefore, the guardian should only dress the child in Ihram when it is manageable for the child to wear.

Secondly, if a child has been dressed in Ihram but finds it difficult to follow the restrictions, the Ihram can be removed, and no expiation is necessary because the child is not accountable. There is no need to tie Ihram for the child under specific conditions; it can be done based on convenience.

Question: A mother asks if she can give charity to her son's children after her son has passed away, so that they can use the money for their needs, such as education. She also intends for the charity to benefit her deceased son.

Answer: It is permissible for a mother to give charity to her daughter-in-law and grandchildren if they are in need, and this act will carry double the reward—one for giving charity and another for supporting relatives. It is also acceptable for the charity to be given with the intention of benefiting the deceased son.



The Prophet (ﷺ) said: “Giving charity to a poor person is charity, but giving charity to a relative is both charity and upholding the ties of kinship.” (Sahih Ibn Majah: 1506)

Question: Is it permissible for a woman to undergo skin treatment or hair removal via laser from a cosmetologist or dermatologist?

Answer: If a woman is suffering from a skin condition or disease, she can seek treatment from a cosmetologist or dermatologist, and there is no harm in doing so. However, the treatment should preferably be done by a female doctor. If a female doctor is not available, a male doctor may be consulted out of necessity.

As for using lasers to remove skin blemishes or hair, this procedure is also permissible. However, it is not allowed for a woman to have her body hair removed or any cosmetic treatment done by a male doctor. Such procedures must be performed by a female doctor. Moreover, a woman should personally handle the cleaning and grooming of private areas, rather than resorting to beauty parlors, as it is not permissible for another woman to groom her private areas.

Question: What are the four types of vessels that are prohibited from being used?



Answer: In Sahih Muslim, it is narrated: “The Messenger of Allah (ﷺ) prohibited the use of gourds, green jars, varnished jars, and hollow stumps of palm trees.” (Sahih Muslim: 17)

The details of these vessels are as follows:

- Duba': A gourd vessel, made by drying out a gourd and hollowing it out.
- Hantam: A green jar or pitcher.
- Naqir: A hollowed-out stump of a palm tree, made into a container.
- Muzafat: A vessel coated with pitch or tar to prevent liquid from leaking out.

These vessels were originally used for storing wine, which is why their use was prohibited. However, this prohibition was later abrogated, as the hadith from Tirmidhi clarifies:

The Prophet (ﷺ) said, "I had forbidden you from using these containers, but now any container does not make something lawful or unlawful; it is the intoxicant itself that is prohibited." (Tirmidhi: 1869, authenticated by Al-Albani)



Question: A sister asks if a divorced woman's waiting period is three months, is she not allowed to leave her house during this time, or can she go out for specific needs? Please clarify.

Answer: A divorced woman's waiting period is not three months but three menstrual cycles. During this time, she is to stay in her home. However, if a need arises that makes it necessary for her to go out, such as visiting a doctor for treatment, she is allowed to do so. The main principle is that if a divorced woman has an unavoidable need to go out, she can leave the house. If she is unsure whether her need qualifies, she should consult a scholar, explain her situation, and seek guidance on whether she is allowed to leave the house.

Question: A woman is about to go for Hajj but has a disagreement with her daughter-in-law. Is it necessary to ask for forgiveness from her before leaving, especially if the fault lies with the daughter-in-law, and the mother-in-law apologizing would imply she was wrong?

Answer: If a woman is about to go for Hajj and there is a disagreement between her and her daughter-in-law, they should reconcile, talk it out, and remove any bitterness from their hearts.



A third woman could mediate between the two to bring about reconciliation. The mother-in-law should not think that by initiating reconciliation, her daughter-in-law would assume she was at fault. In fact, the one who initiates reconciliation, even while being in the right, performs a highly rewarding and noble act. Considering the greatness of Hajj, which aims at seeking Allah's pleasure, forgiveness, and purification from sins, it would be contradictory to hold on to grudges while expecting forgiveness from Allah. In matters of reconciliation, it is important to remember that it should not only be done for Hajj but also because it is not appropriate for two Muslims to hold a grudge for more than three days.

Question: A man had two wives, both had children. The man passed away, and before dying, he transferred all his property to one wife. Both wives have also passed away. Does this property belong only to the children of the wife he transferred it to, or do all the children inherit it?

Answer: If someone gives a small portion of their wealth to someone, it is permissible. However, transferring all property to one person and depriving the others is not allowed. If a man transferred all his property to one wife, this act is not considered valid, and the property should be distributed among all the heirs.



according to the rules of inheritance. This way, everyone receives their rightful share, and prayers should be made for the deceased, asking Allah to forgive any mistakes.

Question: My son is 13 years old, his voice has changed, and he has hair under his navel. Is he considered mature (baligh) and eligible to act as a mahram for his aunt (my sister) on Umrah?

Answer: If a boy has developed facial hair, underarm or pubic hair, or has experienced a wet dream, he is considered mature (baligh) and can act as a mahram. Therefore, your son can be a mahram for your sister (his maternal aunt) and also for his paternal aunt. Likewise, he can also be a mahram for your paternal aunt, meaning your father's sister. Hence, your son can accompany your sister as a mahram on Umrah.

Question: Islam encourages women to apply henna, which is an adornment. However, in a joint family, it is hard to hide the hands. What should I do in such a situation?

Answer: In a joint family, the issue is not only about henna; many matters arise regarding interactions with non-mahram men. In



such families, it can be difficult for women to maintain full veiling of the face or avoid showing their adornments, like makeup or jewelry, in front of non-mahrams. There are often common practices such as serving food, washing clothes, sitting, eating together, and even joking with non-mahram men. In such a situation, it is advised that you avoid prohibited matters to the best of your ability. If applying henna causes difficulty in maintaining modesty, then refrain from it, and limit the use of other adornments in a way that helps you avoid forbidden actions.

Question: Can a woman apply henna before going for Umrah? Can she use coconut oil since fragrant oils are not allowed during Ihram? Is it permissible for her to change her abaya after reaching Makkah if needed, such as when her child vomits on it?

Answer: A woman can apply henna before going for Umrah; there is no issue with that, but she should not expose her henna-adorned hands to non-mahram men. Fragrant oils are not permitted during Ihram, but coconut oil, which is not considered fragrant, can be used. As for changing the abaya, a woman in Ihram can change her abaya as often as necessary, whether because her child vomits on it or for any other need. Ihram refers to the state of intention for Umrah, not the clothes themselves, so changing them does not affect Ihram.



Question: A marriage proposal has come for my daughter from a boy who works as a police Traffic Inspector (TI). Is this a suitable match?

Answer: I am not familiar with the exact role of a Traffic Inspector, but I do know about the police profession. Being in the police force is permissible as long as the individual avoids involvement in unlawful activities, oppression, and bribery. You should inquire about the nature of the boy's job and how he performs his duties. Ask the boy directly, as it is your right to know. It is essential to understand whether he is religious and whether his income is earned in a lawful manner before proceeding with the marriage.

Question: A girl went for Umrah with her family, and she is in her menstrual period. Can she sit in Masjid al-Haram with her family since she has nowhere else to stay?

Answer: A woman in her menstrual period is not allowed to sit inside Masjid al-Haram. However, she can sit outside in the open courtyard or field around the mosque. If her family goes to the Haram, she can stay in the accommodation provided for the family or sit outside in the outer parts of the mosque.



Question: A sister ordered a fabric online and didn't notice anything initially, but after sewing and wearing it, she realized there was an image of a living creature on it. Is the prayer offered in such clothing valid?

Answer: First of all, women should generally avoid buying clothes online because you cannot fully see the fabric and its designs. You only see a portion of it in a picture, which might not show the whole garment accurately. If you do purchase clothes online, inspect them carefully to ensure there is no image of a living creature, that they are not too tight, sheer, or short, and that they cover the body properly. If the clothes don't meet these standards, return them.

Secondly, if you prayed in a garment that had an image of a living creature, your prayer is still valid. The issue isn't with the prayer itself, but with wearing clothing that has such images. If you have clothing with pictures of living creatures, either remove the image, cover it by sewing over it so it's no longer visible, or destroy it.

Question: In our culture, after a wedding date has been set, if the bride or groom needs to travel, their families or society prevent



them from doing so, believing that harm may come to them. Is this belief correct in Islam?

Answer: The belief that harm will come if the bride or groom travels after the wedding date has been set is a false belief that has spread in society. Even after the wedding date is determined, the bride and groom may travel for necessary purposes. There is no prohibition in Islamic law against this. However, they should avoid unnecessary outings. Ultimately, Allah is the one who controls all benefits and harm, and a Muslim should place their trust in Him. It is the responsibility of Muslim sisters to correct such misconceptions when they hear them and to educate society about the truth of Islam, avoiding these false beliefs.

Question: If a mother or father takes full responsibility for the weddings of some of their children but still has one or two unmarried children left, can the mother make a will that her house or jewelry should go only to her unmarried children after her death?

Answer: The responsibility of arranging weddings lies with the father, not the mother. However, the jewelry a mother owns is her personal property, and she may give it to her needy children



during her lifetime without showing partiality. Whatever remains after her death becomes inheritance. It is important to remember that giving to one child and depriving others unjustly is wrong and unfair in Islamic law.

As for the father, as long as he is alive, he will arrange the weddings of his children. After his death, the remaining children's weddings should be arranged by the family. If funds are needed, the family can mutually agree to use the father's estate or contribute their own money. However, the entire estate should not be designated solely for the weddings of the remaining unmarried children, and such a will should not be made. Nevertheless, the father may set aside enough funds during his lifetime to cover the costs of their weddings.

Question: On what day or at what time should new clothes be worn?

Answer: There is no specific day or time for wearing new clothes. You can wear new clothes at any time, day or night. There is no restriction in Islamic law. However, there is a supplication for wearing new clothes that we should follow. Abu Sa'id Al-Khudri Radeyallahu Anhu narrated that whenever the Prophet ﷺ wore a



new garment, be it a shirt or a turban, he would mention the name of the clothing and then say:

"O Allah, all praise is due to You. You have clothed me with it. I ask You for its goodness and the goodness for which it was made, and I seek refuge in You from its evil and the evil for which it was made." (Sunan Abi Dawood 4020)

There is another supplication related to wearing clothes mentioned in Abu Dawood, which is:

"All praise is due to Allah, Who has clothed me with this garment and provided it to me without any effort or power on my part." (Sunan Abi Dawood 4023)

For this second supplication, some scholars have said it should be recited when wearing any clothes, whether new or old. Others say it is also a supplication for new clothes, though the hadith does not specifically mention new clothes.

Question: Can a woman perform Umrah on behalf of a non-mahram deceased person?



Answer: Yes, a woman can perform Umrah on behalf of a non-mahram deceased person.

Question: If someone uses a device to prevent pregnancy, such as placing it on their hand or abdomen, due to the fact that their children are grown or for some other necessity, is this permissible?

Answer: If there is a valid Islamic reason, such as a woman having undergone surgery, then it is permissible to use contraceptive methods to prevent pregnancy. However, preventing pregnancy without a valid reason is not allowed, and having grown children is not a sufficient excuse.

The Prophet ﷺ encouraged marrying women who can bear many children, which indicates that preventing pregnancy goes against the purpose of marriage. Permanently removing the womb without necessity is also completely wrong, but temporarily using birth control pills or methods for valid reasons is permissible. If there is a medical reason requiring the removal of the womb, it is allowed.



Question: If a husband prevents his wife from visiting her parental home, should she obey him? He says, “Your home is now with your in-laws.”

Answer: It is true that after marriage, a woman’s primary home is her husband’s house, and she cannot leave it without his permission. Therefore, if a husband prevents his wife from visiting her parental home, she should obey him and follow his instructions.

If a husband prevents his wife from visiting her parents, there must be a reason for it, which the wife is likely aware of, such as insisting on frequent visits, staying for extended periods at her parental home, disobeying her husband, deteriorating marital relations, or tension with in-laws. In such cases, the wife should address the cause of her husband’s objection. It is unlikely that a husband who loves his wife and has a good relationship with her would prevent her from visiting her parents without reason.

If a wife fulfills her responsibilities well, obeys her husband, and lives harmoniously in her husband’s house, her life will be more peaceful. In such a situation, Allah’s help is also with her.



Question: Do I have to pay Zakat on 18-carat gold jewelry?

Answer: The issue of Zakat on jewelry is a matter of disagreement, but evidence suggests that Zakat must be paid on jewelry used for personal adornment. Therefore, Zakat applies to 18-carat jewelry as well. Now the question arises: since 18-carat gold is not pure, how should Zakat be calculated? In this regard, Sheikh Muhammad bin Salih Al-Munajjid has provided a method. He explained it using the example of 21-carat gold. I will explain using 18-carat gold. For example, if someone has 170 grams of 18-carat gold jewelry, you multiply 170 grams by 18, then divide by 24. You should then pay Zakat on the resulting pure gold weight at 2.5%. Here's how it works:

$170 \times 18 \div 24 = 127.5$ grams. You must pay Zakat on 2.5% of this total weight in gold or its equivalent value in cash.

Question: Can a widow talk to her son-in-law during her waiting period (iddah) while living at home?

Answer: Yes, a widow can talk to her son-in-law during her waiting period. The son-in-law is a mahram (unmarriageable



relative) for the mother-in-law, so she can reveal her face in front of him. A woman may also talk to non-mahram men if necessary, whether she is in her waiting period or not, but she should avoid unnecessary talk and maintain modesty.

Question: I have a young daughter named Amina, who has cerebral palsy. She has issues with her spine, cannot talk or walk. I want to know more about her condition. Additionally, my husband works in the Air Force, and his promotion is being delayed due to some obstacles. I have been advised to recite certain supplications after the Dhuhur prayer. I already perform many supplications and voluntary prayers. Is there anything else I should do?

Answer: It seems from your question that you may rely on spiritual healers (aamils). I advise you to repent and place your trust in Allah alone. For your daughter, seek the best possible medical treatment from qualified doctors and follow their advice. In today's advanced world, there are excellent facilities for children with cerebral palsy. You may also perform Ruqyah (Islamic healing) for her, but do not visit any aamils or seek hidden knowledge about her condition through them, as these are impermissible practices.



Regarding your second question about job promotion, reciting specific supplications as someone has advised you is an innovation (bid'ah). Such actions are not part of our religion; they are inventions of the innovators. Promotions are based on ability and effort. A person should worship Allah, perform good deeds, avoid bad deeds, and sincerely pray to Allah for their needs. Promotion may or may not come, but one should not be disturbed by this and should be content with their destiny. Let go of thoughts about enemies, obstacles, and aamils. Everything in this world happens by the will of Allah, not by the influence of aamils. Know that if you are righteous and trust in Allah, you are under His protection. The Prophet ﷺ said: "Protect Allah (i.e., His religion), and He will protect you." (Sahih al-Tirmidhi: 2516)

Question: My husband is very busy, and it's difficult for me and my children to obtain religious education. We live in Riyadh. Can I learn how to drive so I can take myself and my children to the school?

Answer: Many scholars have issued fatwas against women driving due to the fitna (trials) and issues it may cause, and I also agree with this opinion. However, there are many alternative solutions



to your problem. If your husband is too busy to take the children, you can hire someone to transport them, or you can choose to live closer to the school to avoid the need for transportation.

Question: At a girls' school, a place was designated for prayer and made to look like a mosque, but now that area has been turned into a flowerbed. Was it wrong for the school to do this?

Answer: If the place was not formally designated as a mosque, and it was merely an area set aside for prayer in a house, school, or factory, it is called a musalla (prayer space). A musalla can be used for prayers at certain times and may not be used at other times. If needed, the musalla can be removed or changed, and there is no harm in doing so.

Question: It is said that a mother can backbite about her children. Is this true?

Answer: No mother can backbite about her children, nor should children backbite about their parents. Backbiting is one of the worst sins and falls under the category of the rights of people (huquq al-ibad). On the Day of Judgment, there will be a severe reckoning for this sin, so no one should backbite about anyone else. While a person may talk about someone to seek relief from



oppression or for reform and necessity, backbiting is generally prohibited.

Question: A woman is a diabetic patient, her condition is currently delicate, and she has twelve fasts remaining from the last Ramadan. She has never missed making up her fasts before. Given her current health condition, is it necessary for her to fast now?

Answer: For a woman who is diabetic and has twelve missed fasts, these fasts remain as a debt on her. She should wait for ease and comfort until she can make up those fasts. There is no need to make up all the fasts at once; she can make them up either consecutively or separately, both ways are valid. Additionally, there are times of the year when the days are shorter, like in colder seasons, making it easier to fast. So, she should wait for a time when fasting becomes easier and make up the fasts accordingly, whether it is this year or next. If she is capable of fasting, then there is no need for expiation (fidya); only making up the fasts is required, even if it is after a year or two. However, if it becomes confirmed that she is unable to fast at all, not even in Ramadan, only then she must give fidya in place of the fasts.

Question: A woman has some fasts to make up from two years ago due to a religious excuse. Should she also give fidya along with



making up the fasts? If fidya is required, what is the amount in cash or grains for one fast?

Answer: For the fasts missed two years ago, she only needs to make up those fasts, and no fidya is required because there is no evidence that fidya must be given for delaying the make-up fasts. She should repent to Allah for the delay, as it is considered negligence, and simply make up the missed fasts.

Question: Is a woman's destiny tied to a man after marriage?

Answer: Allah has written the entire destiny of creation at the time of its creation. Destiny is not written at the time of marriage for any person; it has been predetermined long before. People often say in society that a man's sustenance is granted through a woman's fate, which is probably what the sister asking the question is referring to. However, this is not correct. Sustenance (rizq) is written for every individual by Allah in the womb of their mother. Thus, each person receives their own sustenance, whether it is the wife or the husband. In other words, both the wife and husband receive sustenance that is destined for them individually.

Abdullah ibn Mas'ud (RA) narrated that the Prophet (ﷺ) said:



"Indeed, the creation of one of you is put together in the womb of his mother for forty days, then he becomes a clot of thick blood for a similar period, then a piece of flesh for a similar period. Then Allah sends an angel who is commanded to write four things: his deeds, his life span, his provision, and whether he will be blessed or wretched." (Sahih al-Bukhari: 3332)

Question: If a marriage cannot take place without a guardian (wali), can it take place without the woman's consent as well? What if a woman's family arranges a marriage that she does not consent to, and she has expressed her refusal, but they proceed regardless? What if the man knows about her refusal, and the woman's life is at risk or she is being pressured into it? If the marriage is forced for the sake of family honor, and the man is a disbeliever and an addict, and the woman does not expect a divorce, what is the ruling for her in such a case? Would a forced marriage be considered zina (adultery)?

Answer: Firstly, if the wali knows that the girl is not consenting to the marriage and she has verbally expressed her refusal, then the wali should not proceed with the marriage. Forcing a marriage in



such circumstances is oppression, unless the girl's reason for refusal is unreasonable.

Secondly, if a forced marriage does take place, the marriage will still be valid, and it will not be considered zina (adultery). However, the girl has the right to seek annulment (fasakh) of the marriage.

Thirdly, if the wali is trying to force the woman into marriage with a disbeliever or someone who engages in shirk and is an addict, the woman should first appeal to her father to marry her to a pious Muslim. If the father insists on marrying her to a disbeliever or someone irreligious, then the father's guardianship is revoked, and the woman can marry a righteous Muslim with the consent of another close guardian.

Question: A two-month-old fetus was miscarried, and the woman stopped bleeding after ten days. Can she perform ghusl (ritual purification) and start praying now?

Answer: The bleeding after a two-month-old miscarriage is not considered nifas (postpartum bleeding); rather, it is considered



dam fasid (irregular bleeding). Therefore, the woman should have been praying from the first day of the bleeding. The ten days of missing prayers is a form of neglect in worshipping Allah. Now, she should perform ghusl for cleanliness and start praying, making up for the missed prayers. Some scholars opine that any blood after a miscarriage is nifas and thus prevents prayer, but the more correct opinion is that if the fetus is miscarried before its features are formed, then the blood is not nifas. Only when the fetus has discernible features does the blood become nifas.

Question: Can women dye their eyebrows just as they dye their hair?

Answer: There is no issue with women dyeing their eyebrows, for example by applying kohl or any other adornment to them, as long as it is not done with black dye, because the Prophet (ﷺ) forbade the use of black dye. It should also be noted that such adornment should not be displayed in front of non-mahram (strange) men, as this would be sinful.

Question: A woman was given three divorces with a one-month gap between each divorce, and she has been living with her parents since the beginning. When should her waiting period



(iddah) start, and is there an iddah after the third divorce? If so, how long will the iddah last?

Answer: According to the majority of scholars from the Ahlul Hadith school, if three separate divorces were given over three consecutive months during periods of purity (tuhur), then all three divorces will be valid. However, the correct view is that without reconciliation after the first divorce, neither the second nor the third divorce will be valid. Meaning, after the first divorce, the husband has the choice either to reconcile during the iddah or let the iddah pass, in which case the wife will be separated. If the iddah completes and no reconciliation has occurred, the woman is divorced. During this period, the husband cannot give a second or third divorce. Therefore, in your case, only the first divorce is valid, and its iddah will be three menstrual cycles. Once the iddah of the first divorce is complete, the woman will be free from the marriage.

Question: Can girls not wear clothes that resemble boys' clothing, such as wearing a t-shirt and trousers while working out?

Answer: Girls are prohibited from wearing boys' clothes, and boys from wearing girls' clothes. Such people have been cursed.



Therefore, at any time, whether exercising or sleeping, girls should not wear clothes specifically designated for boys.

Abu Hurairah narrated that the Messenger of Allah ﷺ cursed the man who wears women's clothing and the woman who wears men's clothing (Sahih Abi Dawood: 4098).

You should wear clothes specifically designed for girls. T-shirts and trousers made for girls can be worn, but they are not modest clothing. Therefore, they should be worn in private areas where non-mahram men are not present and not in public gyms.

Question: A woman entered into the state of Ihram for Umrah, reached Jeddah, and started spotting, which was not her usual menstruation time. She took some medication and, after washing and reentering Ihram from Masjid Aisha, performed Umrah. Does she have to give a penalty for this, or was it permissible to perform Umrah despite the spotting?

Answer: When a woman faces such a situation and does not know the religious ruling, she should consult a scholar before taking any



action, rather than acting first and seeking the ruling later. If the spotting was not menstruation, i.e., it did not have the characteristics of menstruation and was not at the time of menstruation, she should have considered it as irregular bleeding and continued with her Umrah. The spotting does not invalidate Ihram, whether it is due to illness or menstruation.

If, however, her menstruation was close, and the blood had the characteristics of menstruation (thickness, dark color, and odor), then she should have remained in Ihram, stayed at her place, and waited until she became pure. After purification, she could have performed Umrah from her residence, without the need to go to Masjid Aisha.

Question: A person deposits a certain amount of money in a gold shop every month. At the end of the year, the shopkeeper gives gold equivalent to the amount deposited without charging for the making of the gold. Is this transaction permissible, or is it considered interest (Riba)?

Answer: In gold and silver transactions, the principle is that the exchange must take place immediately in the same sitting. The money should be given from one side, and the gold or silver should



be handed over from the other side in the same session, without any delay. Therefore, the scenario you described is not permissible because the agreement to purchase gold is made in the first session, a small amount of money is given initially, and then more money is deposited throughout the year before receiving the gold. This is incorrect. The buyer should save their money throughout the year and then purchase the gold once they have enough to do so. Avoiding the making charges does not justify entering into an incorrect transaction.

Question: A woman has children and is pregnant with her seventh child. She wants to stop having children. Although she is not seriously ill, she faces challenges in raising her children. Her husband lives abroad, and his income is limited. Some children are unable to attend school, and she lacks support. Is family planning allowed in this situation?

Answer: Family planning is not permissible in Islam, but in certain circumstances, temporary birth control measures can be adopted to space out children. Permanent sterilization, however, is not allowed.

If there is a legitimate medical reason for a woman to avoid pregnancy because it poses a danger to her health, she can take



preventive measures. As for the question you asked, the woman should be cautious. She can refrain from intimacy with her husband, use temporary birth control methods, or practice 'Azl (withdrawal method). However, stopping childbirth due to financial reasons or education is not justified.

Today, people face many difficulties because they try to keep up with worldly standards. It is not necessary to send children to expensive schools. Religious education is provided free of charge, and one should be content with whatever provision Allah grants.

Question: A woman usually prays at home where there are other people around. Sometimes, she hears something while praying that makes her smile or laugh. Does this invalidate her prayer?

Answer: First, women should make sure to pray in a place where they can achieve more focus and concentration in their prayers, as it is said that a woman's prayer in the furthest corner of her house is best. Therefore, avoid praying in places with noise or people moving around, as this will distract from the prayer.

Secondly, if you hear something during prayer that causes a small smile or a light laugh, your prayer is not invalidated. However, loud laughter or giggling does break the prayer.



Question: A girl got her period and applied transparent nail polish. She forgot about it and took a bath, then went to Madinah, prayed there, and only remembered later that she had applied nail polish. What should she do now, given that she prayed without being fully pure?

Answer: It is important to know that if nail polish is applied and it prevents water from reaching the surface of the nails, then any ablution (Wudu) or bath (Ghusl) done in that state is invalid. Transparent nail polish should not be used, as it is easy to forget it is there.

In this case, since her Ghusl was invalid, she must remove the nail polish and perform Ghusl again. Additionally, she must repeat the prayers that were performed in that state and sincerely repent to Allah for the oversight.

Question: A man wrote in his marriage contract that if his wife is divorced, he will give her the Mahr, but if she is not divorced, there will be no Mahr. In this case, does he have to give the Mahr?

Answer: The haq Mahr (a marriage portion or gift settled upon the wife before marriage) is a right that Allah has made obligatory upon the husband, and no man can refuse to give it. Even if it is



written in the marriage contract that the Mahr will not be given unless there is a divorce, this does not absolve the husband from his obligation. Therefore, the husband must give his wife the agreed Mahr. This is a matter of the rights of people (Huquq al-'Ibad), and withholding the Mahr will result in accountability in the Hereafter. People should fear Allah and avoid writing incorrect conditions in marriage contracts.

Question: A family went for Umrah. During the Tawaf, the husband fell ill and returned to the hotel, taking off his Ihram. His wife also returned due to her husband's condition. What should they do now?

Answer: The husband should put his Ihram back on and remain in the state of Ihram. Ihram is the intention of Umrah, not just the clothing. They must avoid the prohibitions of Ihram while he recovers. Once he feels better, he can complete his Umrah.

As for the wife, if she can perform Umrah on her own, she may do so. Otherwise, she can wait for her husband to recover, and they can perform Umrah together. However, she must also remain in Ihram until the Umrah is completed.



Question: Is there a hadith or Quranic verse that says if a woman is suffering due to her husband's oppression but does not seek divorce and remains patient, she will enter Paradise without account? If someone says this or holds such a belief, what should they be told?

Answer: To my knowledge, there is no Quranic verse or authentic hadith that states that a woman who suffers due to her husband's oppression but remains patient without seeking divorce will enter Paradise without account. If someone claims this, they must provide evidence from the Quran or hadith. If they cannot, they should retract their statement and refrain from making such claims in the future without proof.

However, it is true that great rewards are promised for patience. Allah says, "Indeed, the patient will be given their reward without measure" (Az-Zumar: 10). The nature of the reward will depend on the type of patience one demonstrates, and Allah will grant the patient a great reward.

Question: Is it prohibited to spend the night alone, and if a woman's husband is out of the house, what should she do?



Answer: It is true that spending the night alone in a house is discouraged, especially traveling alone, because one might need help due to some distress during the night or on a journey. It is narrated from Abdullah ibn Umar Radeyallahu Anhu:

نهى عن الوحدة: ان يبيت الرجل وحده، او يسافر وحده.

Translation: The Prophet ﷺ forbade isolation, meaning a person spending the night alone or traveling alone. (Silsilah Sahihah: 60)

Similarly, the Prophet ﷺ said:

لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ، مَا أَعْلَمُ مَا سَارَّ رَاكِبٌ بَلِيلٍ وَحْدَهُ

Translation: If people knew what I know about being alone, no rider would travel at night by himself. (Bukhari: 2998)

This hadith applies to both men and women, advising against spending the night alone in a desolate place unless necessary. However, if someone lives in a populated area where neighbors are nearby, there is no problem staying alone at home because help can be summoned. But in places where there are bad people, a woman staying alone at home day or night can be risky, and the household head should make arrangements for her safety to protect both her dignity and property.



Answer: The father-in-law is considered a mahram (non-marriageable kin), so the daughter-in-law can reveal her adornments to him. However, it is understood that the father-in-law is not like her own father. Given the fitnah (temptation) of the times, it is better for the daughter-in-law to avoid appearing before her father-in-law with makeup. Makeup should be reserved for the husband, and if she is wearing makeup, she can cover herself with a light veil in front of her father-in-law to hide her adornment. This is suggested to avoid temptation, though there is no obligation of modesty (hijab) between a daughter-in-law and her father-in-law.

Question: I was in the state of Ihram and after performing Sa'i, I tied my veil without cutting my hair, then I cut it after reaching home. I always do this. Now I realize it was a mistake. Is there any expiation for this mistake?

Answer: Ihram refers to the intention to perform Umrah. In the state of Ihram, women are prohibited from wearing a face veil or burqa. If a woman unknowingly violates the restrictions of Ihram, there is no penalty. Since you made this mistake unknowingly, there is no expiation for you, but be mindful of this in the future.



Question: If a husband swears not to have intercourse with his wife for a period exceeding four months and does not reconcile, does their marriage end, or must the husband issue a divorce?

Answer: This is known as Ilaa (a vow to abstain from marital relations for a set period). If a husband makes such a vow, the wife should wait for four months. If the husband reconciles within that period, it is fine. If not, the wife has the right to demand reconciliation or request a divorce. If the husband does not reconcile or grant a divorce after four months, the marriage does not automatically end. The wife may either continue to be patient until things improve or seek an annulment through the court.

Question: A pregnant woman in her sixth month has fluid in her abdomen and cannot prostrate on the ground. Can she place a cushion and prostrate on it?

Answer: Due to the difficulty of prostrating on the ground during pregnancy, she should not prostrate on a cushion. Instead, she should bow as much as she can during prostration. If she cannot prostrate on the ground, she is excused, and bending her head to the extent of her ability during prostration is sufficient for her.



Question: During her iddah (waiting period), can a widow wear any clothing or dupatta, and must she remove all her jewelry, such as a nose pin that is difficult to remove?

Answer: A widow in her iddah must observe mourning, which means avoiding adornment. Therefore, she should avoid new, flashy, or decorative clothes and refrain from wearing makeup. Any adornments or jewelry should be removed. If removing a nose pin is difficult, she should seek help from a jeweler or use available techniques to remove it.

Question: After prayer, what specific acts of worship should women perform at home? Some focus on reciting the Qur'an, while others emphasize adhkaar (remembrance). What is best for us?

Answer: One should engage in all types of worship as religion encompasses a variety of good deeds, including prayer, fasting, recitation, supplication, charity, and learning. It is incorrect to focus on just one act of worship after prayer. Unfortunately, many Muslims spend excessive time on repetitive, self-prescribed wazifah (remembrances), which is also common among women. Instead, do the prescribed adhkaar taught by the Prophet ﷺ, such



as morning and evening remembrances, and adhkaar after the obligatory prayers. Along with this, set aside time for Qur'an recitation, learning about the religion, charity, and other good deeds.

Question: A male relative of mine passed away in a village, and the whole family is going to offer condolences. As a woman, can I go to see the deceased male? Can a woman look at a non-mahram male corpse?

Answer: A woman can look at the body of a deceased male. There is no prohibition in Shariah. Therefore, when the whole family is going for condolences, women can also go and see the deceased male. Women can also attend the funeral prayer. A hadith supports the permissibility of a woman looking at a non-mahram male, as Aisha Radeyallahu Anha narrated that she looked at Abyssinian men playing in the mosque while the Prophet ﷺ covered her with his garment. (Sahih al-Bukhari: 5236).

Question: On one hand, it is said that the most important thing is the rights of humans (Huquq-ul-Ibad). When women are cooking and serving food to men, and the call to prayer (Azan) is heard, people give more importance to others. In such cases, aren't



women falling into shirk (associating partners with Allah) because Huquq-ul-Ibad is more important, and feeding people comes under Huquq-ul-Ibad?

Answer: Both Huquq-Allah (rights of Allah) and Huquq-ul-Ibad are important; neither is less important. We must fulfill both as instructed in the Quran and Hadith. The prayer has a fixed time, from its start to end. Men are obligated to pray in congregation at the mosque, while women can pray at any time between the start and end as per their convenience. However, it is also better for women to pray at the start of the time like men. As for serving food to men at home, the Azan is for men to go to the mosque. Men should go to the mosque at the time of Azan, pray, and then come back to eat. During this time, women can also offer their prayers and then eat. This way, both men and women will pray on time and have no issue with eating.

If someone is extremely hungry at prayer time, they can eat before praying. Men can serve themselves; it is not necessary for women to serve the food. The Prophet (ﷺ) used to help with household chores. Eating ready-made food shouldn't be an issue. However, one should not make it a habit to eat during prayer time; this should only be for exceptional circumstances. If a woman has to



serve food out of necessity, it doesn't imply shirk; it's just addressing a need.

Anas bin Malik (Raziallahu Anhu) narrated that the Prophet (ﷺ) said:

"When the dinner is served, start with it before performing the Maghrib prayer, and do not hurry in finishing your meals." (Sahih Bukhari: 672)

Therefore, women should do their work during work hours, but give priority to prayers at prayer time, leave work, pray on time, and then resume work.

Question: A sister asks what should be recited to blow on her child who cries a lot?

Answer: The method for blowing (doing Ruqyah) on a child is the same as for adults. The same verses recited for oneself can be recited for children. There is no specific method for children. The Prophet (ﷺ) used to recite three Surahs (Surah Ikhlas, Surah Falaq, and Surah Nas) for protection during illness. As narrated in Sahih Bukhari:



Aisha (RA) said, "When the Prophet (ﷺ) became sick, he would recite the Mu'awwidhat (the last three Surahs) and blow his breath over himself. When his pain became severe, I used to recite (those Surahs) and rub his hands over his body for seeking its blessings." (Sahih Bukhari: 5016)

Similarly, the sister should recite these three Surahs and blow on her child. Apart from these three Surahs, other verses from the Quran can also be recited, but specifying any particular verse or number of times to recite it is incorrect. We should follow the Prophet's (ﷺ) method for Ruqyah. If the child cries excessively, it might be due to some physical ailment, so it's advisable to consult a doctor and get the child treated.

Question: What is the method of giving three divorces, and what is the ruling if someone gives three divorces at once?

Answer: Allah has allowed a man to divorce his wife in unavoidable circumstances under a Shariah-compliant reason. However, Allah did not command men to give three divorces; it is an optional matter. A man is allowed to give up to three divorces.



It is a lack of knowledge that makes people think giving three divorces at once is necessary.

The Sunnah method of giving divorce is to give only one divorce in a state of purity in which no intercourse has taken place. After giving a divorce, the wife should be kept at home (not sent away) until the waiting period (Iddah) of three menstrual cycles is over. If the husband wishes to take back his wife during the waiting period, he can do so. If the waiting period passes without taking her back, the divorce becomes final (Bain), and they are no longer married.

Although a man has the option to give three divorces, he can only give one at a time. If someone unknowingly gives more than one divorce at once, only one divorce will be counted.

To understand the option of three divorces: If a man divorces his wife once and takes her back during the waiting period, one divorce option is used up. If he divorces her a second time and takes her back during the waiting period, the second divorce option is used up. These two divorces are known as revocable divorces (Talaq Raj'i), during which Allah has commanded not to expel the wife from the house, hoping that Allah might bring



about a new situation (i.e., reconciliation). This is the wisdom behind the two revocable divorces.

However, when a man gives a third divorce, it becomes an irrevocable divorce (Talaq Mughalazah), and the marriage is immediately terminated. In this case, no reconciliation is possible. The wife is free and can return to her family. After the waiting period, she can marry another man. If proof of divorce is required at the time of remarriage, the woman can obtain a fatwa from a reputable institution, which will suffice for marriage purposes.

Question: A husband often buys new clothes for his mother even though she already has two or three bags full of clothes. However, almost two years after marriage, he has not yet paid his wife's dower (mahr). What is the ruling regarding such a husband?

Answer: The dower (mahr) agreed upon at the time of marriage is a confirmed right of the woman. The husband should ideally pay it at the time of the marriage. If he is unable to do so, he should pay it as soon as possible after the marriage. Allah Almighty commands: "And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease."



In our society, it is common for the groom to take all the dowry he desires, which is not his right, but then delay paying the mahr for years. Such people should fear Allah and avoid wrongfully consuming others' wealth or depriving people of their rightful dues.

It should be remembered that a man who has married and not paid his wife's mahr still has a debt on him. If he dies in this state, he will be accountable to Allah in the Hereafter. The Prophet (ﷺ) did not offer the funeral prayer for someone who was in debt. Not paying the mahr is like carrying the burden of debt. Allah might forgive His rights on the Day of Judgment, but He will not forgive the rights of people, and He will hold those who violate them accountable.

A man who can buy new clothes for his mother unnecessarily can easily pay the mahr. If he does not, he is deliberately neglecting the payment of mahr. He should stop wasting money on unnecessary purchases and fulfill his obligation to pay his wife's mahr, otherwise, he will regret it later.

Question: There is a hadith that says: "Do not leave the fire burning in your houses when you go to sleep" (Bukhari: 6293). In light of



this hadith, does it also apply to heaters, geysers, and coils, and should these things be turned off at night? If the geyser is turned off, it will be difficult to perform ablution with cold water at Fajr.

Answer: The fire that should not be left burning is the flame that could cause a fire in the house, such as in a lamp. Electrical devices like bulbs, coils, and geysers do not fall into this category as they do not have an open flame.

Imam Bukhari mentioned another hadith (6294) after the above one, where Abu Musa Al-Ashari (RA) reported that a house in Madinah burned down at night. The Prophet (ﷺ) was informed, and he said, "Fire is your enemy, so extinguish it when you go to sleep." This is why the Prophet (ﷺ) instructed to extinguish fire-prone items before sleeping.

Sometimes, electrical devices can also pose a risk, causing house fires or damage to property. Therefore, precaution should be taken with items that might pose a danger, such as heaters, coils, and candles, especially if they are not placed in safe locations. We should follow the guidelines provided by manufacturers for the safe use of electrical appliances in our homes.



Question: A sister went for Umrah, and another woman told her in the Haram that if her ablution (wudu) breaks, she should use a spray bottle to perform wudu because the ablution area is far, and it is not necessary to rinse the mouth and nose as it is a Sunnah and not an obligatory part of wudu. Is wudu valid this way?

Answer: Rinsing the mouth and nose is obligatory in wudu, and without it, wudu is incomplete. The same applies to ghusl (ritual bath); if one does not rinse the mouth and nose, the ghusl is invalid.

A spray bottle only sprinkles water in small amounts, which may not completely wet the limbs of wudu three times. Some parts may remain dry, so wudu will not be valid with a spray bottle. In wudu, each limb must be washed three times, and exceeding this number is against the Sunnah. Even if one manages to wash all limbs with a spray bottle but does not rinse the mouth and nose, the wudu will still be invalid because these actions are obligatory. The Prophet (ﷺ) instructed rinsing the nose thoroughly, and this is considered a complete wudu.

Laqit bin Sabrah (RA) reported that he asked the Prophet (ﷺ) about wudu, and he said: "Perform wudu thoroughly, and rinse your nose vigorously unless you are fasting." (Sahih Ibn Majah: 333)



I would advise women who wish to spend as much time as possible in worship in the Haram but find it difficult to perform wudu properly to reconsider their priorities. Proper wudu is essential for the acceptance of any worship, as the Prophet (ﷺ) said that no worship is accepted without purity.

Question: I am a Pakistani woman and work in a hospital nursery with full hijab. The entire nursery is under my supervision. In one corner, I cover my face fully and pray during prayer times. There is only female staff, but one male staff member comes and goes. Will my prayer be valid in this situation?

Answer: You should offer your prayer at the appropriate time and at the place where the time for the prayer arrives, to avoid missing it. In the hospital where you work, you can pray in any designated or appropriate area by covering your entire body, even if a man happens to pass by, there is no issue. Make sure your entire body, including your face, hands, and feet, is covered. Praying in a hospital corner with proper hijab is permissible. The situation in India is different from Pakistan, so while on duty, Indian sisters and brothers should choose a place for prayer where it doesn't cause any trouble or provoke any Hindu to raise an issue.



Question: A woman asked me which Imam I follow, to which I replied that I don't know. The reason she asked is because I pray Asr as soon as its time begins, while for the other prayers, I offer them after or along with the Adhan. What should be my response?

Answer: Allah has commanded in multiple places in the Quran to obey Allah and His Messenger. In religion, only the commands of Allah and His Messenger should be followed. Allah says:

"And obey Allah and the Messenger, so that you may be shown mercy." (Al-Imran: 32)

Thus, only the acts of those who obey Allah and His Messenger will be accepted, as Allah says:

"If you obey Allah and His Messenger, He will not reduce any of your deeds. Verily, Allah is Forgiving and Merciful." (Al-Hujurat: 14)

From these two arguments, you can understand that Allah has commanded us to follow only Allah and His Messenger in matters of religion. There is no command anywhere in the Quran to follow any other person or Imam. Therefore, in religious matters, we follow only Allah and His Messenger, and if we do consider anyone as an Imam, it is only Prophet Muhammad (ﷺ) because



Allah has placed the best example in him. There is none better than him among humans or Prophets. Allah says:

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often." (Al-Ahzab: 21)

This verse makes it clear that Prophet Muhammad (ﷺ) is our leader and role model. When there is none like him, why would we follow anyone else? The Quran gives the proof to make the Prophet our guide, but there is no evidence to make anyone else an Imam. The Prophet (ﷺ) is our leader in this world and the hereafter, and this Ummah will be under his banner on the Day of Judgment. Those who make someone other than the Prophet their leader will face failure in both this world and the hereafter. Allah declares:

"And whoever obeys Allah and His Messenger has certainly achieved a great success." (Al-Ahzab: 71)

Sister, you are correct to offer your prayers on time because the Prophet emphasized offering prayers at their earliest times. Prayer is a form of worship, and worship must be performed exactly as and when Allah and His Messenger have prescribed.



You can ask the sister who inquired about your Imam to provide proof from Allah or the Messenger for following any other Imam. If her Imam is not superior to the Prophet, and there is no evidence for her Imam in the Quran, why would she follow someone else instead of Prophet Muhammad (ﷺ)?

Question: A woman was married six years ago. For two years, she and her husband lived together, then the husband took her wealth and left. Later, it was discovered that he was already married before, and now he has even married a third woman. When she tried to meet him, he threatened her and told her not to come near his house. He also divorced her once in person and once over the phone. Now, it's been four years since she last heard from him. She asks what she should do, as people demand proof of her divorce if she wants to remarry. She has no written proof, only verbal divorces. What should she do?

Answer: If the husband gave her a verbal divorce in person and later over the phone, only the first divorce is valid, and the second is invalid. This is because after the first divorce, if he did not reconcile with her during the waiting period (iddah), the marriage is considered nullified. If the second divorce was given over the phone after the iddah period, it is invalid because she was no longer his wife.



In this case, if the husband did not reconcile within the waiting period after the first divorce, the marital bond is broken, and the woman is free to remarry. If proof of the divorce is needed for remarriage, she can approach a reputable Islamic institution to obtain a fatwa (legal opinion) confirming her situation. Once she has a fatwa on an official letterhead with signatures, it will be sufficient for remarriage purposes.

Question: A woman has a single prayer mat with a smaller attached mat for her child. Both are connected, and in the middle of the two mats is a heart-shaped design. At the top of the prayer mat, near the place of prostration, the verse from the Quran " رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي " is written. What is the ruling on using this type of prayer mat?

Answer: Writing a Quranic verse on a prayer mat like this is disrespectful to the Quran. If Quranic verses cannot be hung on walls, then how can they be written on something placed on the ground, such as a prayer mat? This is a serious act of disrespect (May Allah protect us from such actions). It is a sign of people's ignorance about religious matters.



While the heart design is not inherently forbidden, it is still better to avoid using it because it is often associated with romantic symbols. Having such a design on a sacred item like a prayer mat is not appropriate. Even simple patterns on a prayer mat are not ideal as they can distract a person during prayer.

In any case, Muslim women should avoid such things, and if someone is using such a mat, they should be corrected. If it is found that someone is producing such prayer mats, they should be firmly warned and discouraged from continuing this practice.

Question: If a woman's hair is tightly braided, is it necessary to untie her hair when performing the ritual purification (ghusl) after menstruation? What if she doesn't untie her hair, and if menstruation resumes after ghusl, does she need to untie her hair for the next ghusl?

Answer: If a woman's hair is tightly braided, it is not necessary to untie her hair for ghusl after menstruation. She should pour water over her head in such a way that it reaches the roots of her hair. This is sufficient. Consider the following hadith:



Umm Salama (RA) narrated: "I said, 'O Messenger of Allah, I am a woman who tightly braids her hair. Should I undo it for ghusl due to impurity (janabah)?' He said, 'No, it is sufficient for you to pour three handfuls of water over your head and then pour water over your entire body, and you will be purified.'" (Sahih Muslim: 330)

This hadith refers to the ghusl after janabah (ritual impurity), and the same method applies to ghusl after menstruation and postpartum bleeding.

If menstruation resumes after the first ghusl, the issue is whether the discharge is considered part of the menstruation. If yellowish or similar discharges appear after the period of purity, it is not considered menstruation, and therefore, no ghusl is required. However, if menstruation resumes, another ghusl will be necessary, and there is no need to untie the braid; pouring water over the head is sufficient.

Question: A man passed away, and he was a government employee. After his death, the pension is credited to his wife's account. Does the deceased's mother have a share in this pension according to Islamic law?



Answer: In this matter, the government policy must be considered. If the pension is allocated to the wife according to government policy, then the mother or any other heir does not have a share in it. The money is for the wife as per the policy, and she has the right to use it as such. This is the reason why the government deposits the pension directly into the wife's account, and when the wife passes away, the pension is discontinued. If the wife chooses to give some of this pension to others, that is her personal decision.

Question: A woman has a purse with a black and white checkered pattern similar to a chessboard. Someone said that this purse should not be used because it resembles a chessboard. Is this statement correct?

Answer: If a purse has a black and white checkered pattern similar to a chessboard, there is no issue in using it because it is merely a design, and there is no prohibition against such patterns in any hadith. Whether this design appears on fabric, a purse, or a board, there is no harm in using it. Islam prohibits the game of chess, which is a form of gambling, but not the colors or designs associated with it. However, if there is an image of chess pieces, especially those representing animate objects, then such items should not be used.



Question: According to Islamic law, it is necessary for a woman to have a mahram (a male guardian) when performing Hajj or Umrah. However, some people say that Hajj or Umrah can be performed without a mahram because the wives of the Prophet (ﷺ) performed Hajj with Abdur Rahman without a mahram. What is the correct ruling on this?

Answer: The Prophet (ﷺ) clearly stated that a woman should not travel without a mahram, whether it is for Hajj, Umrah, or any other journey. As for the Hajj of the wives of the Prophet (ﷺ), the hadith in Sahih Bukhari (1860) mentions that Umar (RA), during his last Hajj, allowed the wives of the Prophet (ﷺ) to perform Hajj and sent Uthman bin Affan and Abdur Rahman bin Awf (RA) with them. This cannot be used as evidence that women can travel for Hajj without a mahram. Islam is based on the commands of Allah and His Messenger, which were completed during the Prophet's (ﷺ) time.

Additionally, the wives of the Prophet (ﷺ) are considered the mothers of the believers, making all men their mahrams in a spiritual sense. Some scholars also mention that the wives of the Prophet performed Hajj with their mahrams, while Uthman (RA) and Abdur Rahman (RA) were sent to accompany them as a sign of honor and respect. The Prophet's wives understood the religion



better than anyone else and would not go against the command prohibiting women from traveling without a mahram. Therefore, there is no valid proof from their actions that justifies a woman traveling without a mahram.

Question: A sister has saved money for Umrah, but is unable to go. Should she pay Zakat on the money she has saved?

Answer: Whether the sister performs Umrah or not is a separate issue, but if she has saved an amount equivalent to the Nisab (minimum amount on which Zakat is obligatory), and a year has passed on that amount, she must pay Zakat on it. However, if she spends the money on something, such as Umrah or any other purpose before a full year passes, or if the amount decreases to less than the Nisab before a year completes, then she is not required to pay Zakat.

Question: A woman is experiencing pain in her hands and her doctor has prescribed gloves, which are difficult to remove repeatedly for Wudu (ablution). Can she perform Wudu over the gloves?



Answer: There are two scenarios regarding these gloves. The first is that the doctor has prohibited removing them. In this case, she can wipe over the gloves during Wudu, but she should wash the other parts of her body like her face and feet. The second scenario is that the gloves can be removed easily without any harm, in which case she should remove them and wash her hands as part of Wudu. If removing them causes difficulty, she may wipe over them, but the rest of the body parts should still be washed. Additionally, if her Wudu remains intact after performing it once, she may offer her next prayer without performing Wudu again.

Question: A three-month-old baby girl passed away. The mother had breastfed the baby, and they both fell asleep. It is suspected that the baby vomited in her sleep, which caused her death. A sister advised the mother to fast for three months as an expiation. Is this advice correct?

Answer: The advice to fast for three months is incorrect and should not be followed. The mother is not at fault in this situation, and even if she were at fault, there is no basis for the expiation of fasting for three months. Whether the baby died due to vomiting or not, the child's death was decreed by Allah. The mother does not have to fast, and the sister who issued this fatwa (religious ruling) without knowledge should be advised to refrain from



giving fatwas without proper knowledge, as Allah has strongly warned against this in the Quran:

“Do not pursue that of which you have no knowledge” (Surah Al-Isra, 17:36).

Question: Can a woman wash the body of a one-week-old deceased boy?

Answer: The child is still very young, and just as the mother would have bathed him while he was alive, she may wash his body after death. Another woman can also wash the child if necessary; there is no harm in doing so.

Question: If a woman seeks separation from her husband out of fear of disobeying him and consequently going to Hell, is this correct?

Answer: A woman cannot seek Khula (divorce initiated by the wife) based on this intention alone. There must be a valid Shari'ah reason for Khula; otherwise, the woman will be sinful. Likewise, a husband who divorces without reason will also be sinful. If the rationale for Khula is simply that the woman fears disobedience to



her husband, then this logic could extend to her avoiding marriage altogether for fear of ingratitude. Such thinking is incorrect. In Islam, marriage is a Sunnah of the prophets and a means of fulfilling rights and responsibilities. Marriage offers solutions to many issues, especially in safeguarding chastity.

Question: There is a hadith that states that only Allah can punish with fire. Women use hair straighteners, which may kill lice in their hair due to the heat. Is using hair straighteners permissible?

Answer: A hair straightener is an electronic tool that straightens hair, and there is no harm in using it. If lice die as a result, it is not an issue because killing lice is permissible. Lice can also be killed using shampoos, lotions, or regular combs. The use of hair straighteners is not comparable to punishment with fire, and it is simply an electric device. Similarly, it is permissible to use electrical devices to exterminate harmful insects.

Question: A girl has undergone kidney surgery, and the doctor has prohibited her from washing the affected area. How should she perform Ghusl (ritual purification) after her menstruation, and will her prayer be valid?



Answer: If the doctor has prohibited the affected area from being washed, then she should avoid letting water touch that area during Ghusl. She can wash the rest of her body and wipe over the affected area with a wet hand. This will complete her Ghusl. She should perform Wudu (ablution) and continue to pray. Her prayer will be valid.

Question: Can a woman intend to pray a few minutes before the call to prayer (Adhan)?

Answer: For women, the rule regarding prayer is that they may perform it as soon as the time for prayer begins. They do not need to wait for the Adhan. If the time for prayer has entered and there are one or two minutes left before the Adhan, a woman may start her prayer because the key factor is the entrance of the prayer time. It is important to have a reliable calendar that shows the correct times for prayers. The Adhan in mosques can sometimes be called at the beginning of the prayer time or sometimes delayed, so a calendar will guide you correctly. Once the time for prayer has begun according to a reliable calendar, you may start your prayer without waiting for the Adhan, which is primarily for those praying in congregation in the mosque.



Question: If celebrating birthdays is wrong, can a woman wear new clothes and cook good food on her birthday?

Answer: In light of Islamic teachings, celebrating birthdays is not permissible as it involves imitating non-Muslims. The Prophet Muhammad ﷺ said, “Whoever imitates a people is one of them.” Therefore, neither a Muslim man nor woman should celebrate their birthdays or wedding anniversaries. Whether the celebration is held as a big event or simply by wearing new clothes and cooking good food for the family, it still constitutes a birthday celebration. If you wear new clothes and cook good food specifically for your birthday, it means you have celebrated it because you made a special effort for the occasion. Thus, this action is also impermissible, and you should avoid it.

Question: How is a woman’s inheritance divided? Should it be distributed to her husband, parents, and children?

Answer: Just like a man’s property, a woman’s property is also divided according to the same rules. However, the distribution of her wealth should not happen while she is alive, as inheritance is only divided after death. If, at the time of her death, the woman’s parents, children, and husband are alive, they all will receive a



share. If the deceased woman has children, her husband will receive one-fourth, the mother will get one-sixth, the father will get one-sixth, and the remaining share will be distributed between the sons and daughters with the sons receiving double the share of the daughters.

Question: A woman wishes to buy chairs for the Haram (Sacred Mosque) with charity or Zakat money. Is this permissible? Another woman wants to send money to buy Mushafs (copies of the Quran) for the Haram without intending it as charity or Zakat, just for rewards. Is this permissible?

Answer: The government provides all necessary items in the Sacred Mosques (Masjid al-Haram and Masjid al-Nabawi) in the amount needed, so there is no need to donate items for these mosques. Moreover, leaving items in these mosques is prohibited because someone may leave something inappropriate, like a book of Sufism or a Mushaf with innovations added to it. Therefore, I suggest you donate to a mosque where there is a need, especially your local mosque. Many mosques lack sufficient copies of the Quran. It is incorrect to send Qurans to the Sacred Mosques in Saudi Arabia from places like India or Pakistan when there is no need. Donations should be made where there is a genuine need. Also, Zakat funds should not be used to buy items for a mosque;



Zakat should be given directly to those in need. Any items donated to a mosque should be given with the intention of Sadaqah (charity), not Zakat.

Question: I am pregnant and facing a lot of difficulties, with continuous bleeding and having to stay in bed. I have twin sons and another son after them. My children are now in school, and I have to get them ready, prepare breakfast, clean their clothes, and take care of them. If I become pregnant again, how will I manage for nine months? Can I undergo sterilization to prevent future pregnancies, considering my difficulties?

Answer: It is true that pregnancy is difficult for all women, so much so that the Quran refers to it as “weakness upon weakness” (Quran 31:14), but this hardship does not justify sterilization. You already have three children, and this would be your fourth, which is not an excessive number. The main issue you have is managing your children’s school preparation during pregnancy, but this is not a valid reason for permanent family planning. Household responsibilities are not solely the wife's; the husband should also assist. If he cannot, perhaps due to work, someone else should be hired to help. You may take precautions to temporarily delay pregnancy, but choosing to permanently prevent future children is not permissible. Islam encourages men to marry women who



bear many children, so thinking of sterilization is not the right approach. Instead, you should consider temporary measures or seek help from your husband, relatives, or a nanny during difficult times.



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